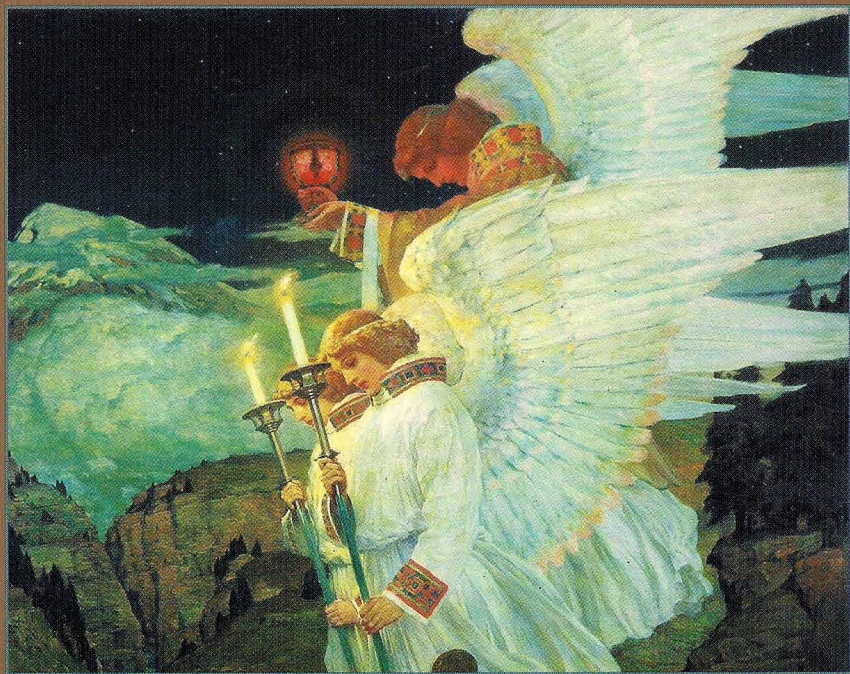


*The Sacred Magic of the*

# Angels



**David Goddard**



DAVID GODDARD is to be congratulated on presenting his readers with practical ways of communing with the Angels. The guided visualizations are well written and the magical operations clearly explained. There is enough work here to keep the serious angelologist occupied for many a month. Excellent.

—Tony Willis, author of *Rune Magic*

This book gives an excellent insight into the Angelic realms.

—Z'ev ben Shimon Halevi, author of *Work of the Kabbalist*

David Goddard is one in a line of teachers entrusted with the arcane lore of Angel Invocation. . . . his text departs radically from the rash of "encounter" books in its focus on teaching the reader how to work directly with the Angelic Hosts in daily life. It's a hands-on guide. . . a treatise on positive magic, and quite probably the start of a whole new realm of spiritual avocation.

—NAPRA Review

Thank you, David, for sharing this deep and essential magic!

—Brooke Medicine Eagle, author of  
*White Buffalo Woman Comes Singing*

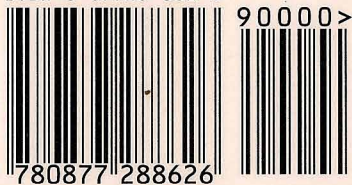
We are extremely fortunate that David Goddard has offered us this ancient Angelic tradition in written form. At a time when the West needs to reconnect with the Sacred for its own healing, this book is required reading. . . . intimate, wise, and very practical.

—Simon Buxton, *The Sacred Trust*



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*The Sacred Magic of the Angels*

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**Angels**



**David Goddard**



SAMUEL WEISER, INC.  
York Beach, Maine

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DEDICATION



*for John of the Eagle,  
who carries the Lamb;*

*and for*

*Roma, my mother,  
who taught me to value  
history, nature and the "wonderful"  
as books written by  
the Finger of God.*

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## Preface



I am one in a lineage of teachers and practitioners who, throughout the centuries, have preserved and transmitted this angelic magic. If we stand tall today, it is because we stand upon the shoulders of those who went before us. It is their wisdom and devotion, their courage and ingenuity, their humor and hope, and their triumph over adversity, which has made this book possible. I have had the blessing to receive their teachings, and to be entrusted with the task of handing on the angelic magic to the next generation.

This sacred magic enhances life and cannot be used to diminish it. It is simple to use and incorruptible against evil intentions.

In transmitting this magic of the angels into the public domain, I have appended to each chapter an exercise—a guided meditation or ceremony—designed to raise consciousness to the angelic level. I have also deepened it with what I have gleaned in twenty years of practice and teaching. Any spiritual system needs to grow and be reinterpreted, if it is to speak to those in each generation.

What the angels bring to us is the knowledge that we live in a world where even the blind darkness has Grace hidden in it. A Grace that is the source of all magic, all miracles—a Grace that resides in every soul.

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Harry Farrow and Bill Shepherd, who shared their deva joys with me and helped me to grow in trust; Madeline Montalban, through whose instrumentality I came to understand what I had been doing; and Olive Ashcroft, whose integrity and kindness shone as a star. All four are now on the side of the Angels.

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And my partner Patrick, from the land of the Sidhe, who is Haniel's great blessing in my life.

To you all . . . *Ad multos annos* . . . unto many years.

---

# Introduction



*The morning stars sang together, and all the  
sons of God shouted for joy.<sup>1</sup>*

**B**efore all beginnings The One existed. Beyond understanding, transcending comprehension, alone in unutterable bliss, The One dwelt from eternity to eternity. Deep within the secret counsels of its being, The One desired to create. From the overflowing of the eternal love arose the desire to mirror Its bliss, to pour forth the plenitude of Its infinite life, and so to express Itself in a multitude of beings. Since there was nothing but The One, Its contemplated creation could occur nowhere except within Itself. The One, becoming the Great Initiator—willing that creation should commence—became the primal sacrifice; whereby The One became the many. There sprang forth from the heart of the Eternal seven great spirits. These were the Elohim, the Seven Spirits before the Throne.

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1. Job: 38:7. This, and all biblical quotes in this book, are from the King James Authorized Version.

The Elohim act as a prism through which the supernal white brilliance of The One is refracted. They are the agents by which the creative Will is executed. Seven are the Elohim, seven princes having cosmic rule—Uriel, Tzadkiel, Khamel, Raphael, Haniel, Michael, and Gabriel—seven archangels of the Presence, through whom the divine splendor shines unobscured. The archangels are formed of pure light/force/energy, and are referred to in ancient texts as the “Lords of Flame.”

There unfolded into being the planes of existence, which are reflections of The One, emanating down from fiery spirit, forming the mental and astral planes, till through the interaction of the elements—which are reflections of the living Letters of the Name—full physicality was created. Throughout these Four Worlds,<sup>2</sup> as they are termed in the Qabalah, the divine life flowed, holding within Itself the potential of the superabundance of living creatures. All things were “dreamed” in the mind of God.

By the will of The One, mediated by the Elohim, there came into actual existence the angelic hosts, spirits of pure light without number, celestial hierarchies to fulfill the innumerable functions required by a creation. About the white sun of the Eternal the angelics ranged, like a corona of countless crystals, reflecting and refracting the divine glory.

Each angel was created a deathless entity, a being of pure consciousness, unlimited by time or space. Each single angelic is in profound union with The One, exulting in perpetual bliss as it bathes in the radiant energy emanating from the Godhead. Because angelics reflect the Creator, each angel, in their degree, is a focus of power, wisdom, and love, and, like The One, is beauty. An angel channels the divine light without distortion, and functions in utter accordance with the will of The One. It has no will save that of God.

---

2. These are traditionally named the worlds of Emanation, Creation, Formation, and Manifestation.

The spiritual plane became inhabited when the angels came into existence. That the will of The One might be completed, the angels (the Sons of the Morning) became as cups into which The Infinite One poured Its power, so that through them the worlds, and all that was destined to live in them, might come into actuality; so that by the angelic ministry, those worlds might be upheld and sustained. The archangels, being pure consciousness, received the "thought-form" of creation directly from the divine Mind. Like an architect's blueprint placed on the trestleboard for builders to view and follow, the angels received the Great Plan directly into their consciousness from the Grand Architect of the Universe. In this way, by the communication of archetypal ideas, the mental plane began to be developed. As children of the Creator, the angels have the power of creation too. As The One projected forth the divine ideas from Its mind and they came into existence, so too the angelics, in their degrees, holding in their minds details of the Great Plan, were—and are—able to create.

It is popularly thought that The One, the Godhead, created all things personally. Images of the Creator painting each butterfly's wing or gilding the scales of each fish, were popular in Victorian religious schooling. However, like an architect, The One envisages and wills all that is to be, and the angels, the builders of the universe, execute the plan and cause the Divine Artist's vision to manifest. But the angels are not automatons who only build, they are also craftsmen who adorn and beautify that which is willed from Above. From the level of the spiritual and higher mental planes, the angelics project, from their immortal minds, the energy patterns upon which matter is built. It is as if The One were a great sun, raying out illumination everywhere, with the angels drawing into themselves the light/energy, focusing it through themselves and beaming it outward to their area of specialized ministry.

On whatever plane of existence the angels are working, their first function is to lay the lines of force. These "lines" are similar to

currents in the sea. The all-pervading energy of The One is focused by the angels into patterns, making templates upon which forms can be built. These primary lines of force are the Rings-Pass-Not, sometimes called the Cube of Space. They define the perimeters of creation—its height, depth, and breadth. They are the boundaries of the enclosed garden of time and space in which life will be grown.

An archetypal idea is held in the divine mind of The One. By the agency of the Elohim it is mediated onto the spiritual plane where the archangels give it substance and force. It is then stepped down to the astral plane where the angels give it prematter and multiple forms. So, for example, the archetype of "the cat" will become the many cats in all their different varieties and breeds. Upon this astral image physical matter—the combined four elements—adheres, grows, and so comes into full manifestation. Everything that exists upon the physical level does so because it was first conceived in the divine mind, then given a spiritual force (or an energy pattern), and then an astral form out of which it could grow and by which it could be maintained. Creation flows from the inner planes (divine, spiritual, and astral) into the physical, and everything that we see is, in origin, an idea in the mind of God. Because The One is a "Living God," the ideas in the eternal mind are alive, too; and, in their innermost essence, they are likewise eternal.

This is where the thinking of an occultist is so different from that of most people. The student of occultism knows that the power of causation lies in the inner levels of being. What is brought about upon the inner levels will automatically, by universal dynamics, seek to manifest upon the physical plane. So what appears to the uninitiated as "magic" (in the popular sense of the word) is really the science of applying little-known laws, whereby things are brought into manifestation seemingly out of nowhere. Most people think that the physical plane is reality, and if they think of inner levels at all, they image them as rather insubstantial and vague. Whereas in truth, the inner levels are more "real," and they give birth to the physical.

Anyone who has had direct experience of the inner planes knows this. Whether through a near-death experience or by using a consciousness-raising technique (meditation, astral projection, shamanic spirit travel, or deep pathworking), they have briefly seen the power, the beauty, and the wonder of the inner levels of existence of which the physical world is but a shadow.

This is not to decry the physical level, or to advocate escape from it—for matter, like everything else, is divine in origin and physicality is the garment of the Eternal. But many confuse the garment with That which wears it.

Sadly, the same holds true of much thinking regarding human individuality. So strongly do some identify with their physical garments, their bodies, that for them it is the "all." Others, with knowledge of the psyche, the soul level, gained through analysis and self-observation, think that this level of whirling emotions and reactions is the true center of being. Whereas the mystic and the magician know: Thou has made us to be an image of Thine own eternity; we are created immortal spirits to mirror God in earth.

## *Creation*

AFTER THE LINES OF FORCE of a universe have been laid upon the astral level, the building atoms of matter begin to adhere to the web that the lines have defined. Incalculable numbers of hydrogen atoms gather and bank upon each other to form huge clouds. Then, when there is sufficient material gathered, one of the solar archangels takes on the cloud as a body for itself. Ignition occurs, and a star is born!

The multitude of stars are the first physical embodiment of the divine light, but they are also the physical bodies of the cosmic archangels. The Sun, the day-star of our own solar system, is the physical body of a great archangel, one of the Lords of Flame. This particular type of angelic being is a "Stellar Logos." The stars are the



physical bodies, and their auras extend throughout the whole region of the solar systems that form around them. Their chakras, their centers of specialization, are the orbiting planets within the solar system, born from the parent sun. For all life birthed in a solar system, the archangel that is its Solar Logos is the source of all light, life, and love. On our own planet, everything is an adaptation of solar power and every living creature is a channel for the currents of life-force which proceed from our Solar Logos which is the creator of this system. The planet Earth, itself, came out of the heart of the Sun; and all the life-forms that have subsequently lived and developed on it are solar/stellar in origin and continue in physical existence by adapting solar energy. Wisely did the ancients worship the Sun as the "visible cipher of the Most High." Our Solar Logos receives the influences of the Elohim through the other star lords and, in turn, rays this influence upon its attendant planets. Each planet in our solar system is an actual embodiment, a planetary chakra, of a specialized type of spiritual energy that pervades creation. This knowledge forms the basis of esoteric astrology and planetary magic.

Once a Solar Logos has birthed its planets and established its system—opened its lodge—different angelic hosts come to assist the evolution of sentient life in that solar system. These angelic hosts supervise the development of the planets and their moons so that, over the course of eons, each one may unfold as a perfect expression of the primal idea held in the creative mind of The One.

## *Terra*

A PLANET IS NOT AN INANIMATE MASS that orbits a sun. It is a living being that has chosen to evolve through ensouling the planet. This planetary being is not of the angelic kingdom of evolution; it belongs to the higher end of the elemental kingdom. The angels of

nature can be thought of as a planet's midwives who oversee and facilitate incarnate growing life.

The first few millennia of a planet's existence are spent with the titanic elemental forces seeking to achieve a relative state of balance. As the stresses and dynamism of the elements gradually come into harmony, each power then enhances the other three. An example is a single elemental cycle: water is evaporated by fire (solar heat) and transformed into a gaseous cloud, that condenses again and falls as rain, nourishing the land and passing through the Earth's subterranean depths to emerge as springs that feed rivers and flow back into the seas, enriching them with silt. Some water emerging in our time from bubbling brooks fell as rain ten thousand years ago. This cycle is very complex, with many ramifications. Only an angelic consciousness can be constantly aware of it at every stage, working the fine adjustments of the powerful forces inherent in it and maintaining the balance.

A planet evolves by and large through the lives of the creatures it sustains. In the early stages of its existence, our planet's need to experience and grow was met by the elementals, the spirits that indwell the elements at the etheric level, and this was sufficient. Later, more sophisticated sensors, more complex life-forms, became necessary for the Earth's expanding awareness.

The devas, the angels of nature, began to build advanced forms through which life could express itself; first bacteria and single-celled organisms; then more complex forms that could extract energy directly from the Sun (the plant kingdom); then forms that extracted the energy held in other life-forms (animals which extract nourishment from their environment via plants or other animals). By their absorption of energy, these flora and fauna were able to sustain a body in existence; and in due course they shed their bodies, which then nourished the rest of the ecological system. Each time a more sophisticated organism was brought into physical existence, the planet's awareness was correspondingly raised.

A body, a vehicle, is necessary for the indwelling soul to be effective upon the level from which the body is constructed. Without a body, the soul cannot sense or react to the stimuli of that particular level. So it needs a body to acquire the experiences that are part and parcel of existence on that level of being. This holds true of all realms. There is an etheric body, which is the web of energy that sustains the physical vehicle; an astral body whose sense organs are the emotions, which functions upon the psychic levels; a mental body that moves in the bright realms of the spirit. These vehicles enable an otherwise diffused consciousness to focus and be effective in whichever realm they are manifesting in.

The multitudes of species of minerals, plants, and animals (twenty-four known varieties of dragonfly, millions of fish, the great whales, the plethora of birds that fly between Earth and Heaven, all that swims, creeps, flies, runs, or walks) are each a unique expression, in Earth, of the vision of the Eternal Artist, brought into existence through the instrumentality of the angels. The incredible beauty we see around us on this wonderful planet was created through the angels. The sense of beauty, the *numen* we sense in nature, is our psyches' response to the angelic mind that conceived and manifests the natural phenomena before us. The beauty of this world is indeed a "creation of the created." But at the heart of every atom is a photon of light that is the omnipresence of The One, Who is All-in-All.

Legends speak of the Archangel Haniel beautifying the Earth. They tell how Haniel touched all natural things and made them beautiful with the "Root of Creation." The "Root of Creation" is identified in the Orient as the *ginseng*, and in the West as the mandrake root. In his guise as Oberon, King of the Faeries, Haniel caused the Earth to be clothed in emerald splendor, with forests, jungles, and wide plains of verdant grass; with plants, flowers, and blossoms; until the Earth was as adorned as an altar—as an offering to The One.

The magical application of this legend is that, *once in an incarnation*, one may invoke the Root of Creation to bring into existence "a thing of great beauty" to assist in one's life's work.

The astral realms, where we see the wonders spoken of in spiritualist literature—the inner plane landscapes and temples beyond the imagings of mortals—are also the results of angelic image-building.

## *The Sacred Animal Powers*

WHEN THE EARTH HAD BECOME a balanced ecosystem, the angels began the manifestation and refinement of the animal kingdom. Animals possess a body, an etheric and a soul; and they have personality, too, as any pet owner can attest. Where animals differ from humanity is that an animal species has a collective spirit or higher self.

If we take as an example one genus, the cat family, the higher self of *all* cats is an archangelic being. Ever since the feline family first manifested on this planet, this particular archangel—the Great Cat—has ensouled the spiritual energy pattern that is the collective spirit of all cats. This aspect of angelic ministry is very well portrayed in Charles Williams' novel *The Place of the Lion*.<sup>3</sup> This Great Cat oversees all the embodied cats, great and small. The angel has, over time, refined the physical evolution of the cat family, and experimented along certain lines, producing those species within the family most suitable for their environments. The Great Cat is fully conscious of every cat in existence—from the lion to the alley cat—and each separate creature enriches the original archetype with its own experiences. This angel of the cat family is the answer to the poet,

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3. Charles Williams, *The Place of the Lion* (Grand Rapids, MI: Eerdmans, n.d.).

William Blake, when he asks of the tiger, "What *immortal* hand or eye framed thy fearful symmetry?"<sup>4</sup> Because all cats are linked at the deepest level, to hurt one is to hurt them all. The purpose of the cat family—its destiny—is to express on Earth a specific portion of the divine vision that no other life-form can.

In our planet's history, some species have become redundant. They were useful to this planet at a certain stage, but were then outgrown, and removed from the physical level. These extinct species can still be encountered in the upper worlds, and may perhaps manifest again upon other planets in the universe that are undergoing the same stages of development that our planet once did. The dinosaurs are an obvious example, but there are many others. Angels are the ultimate realists. Like any breeder, they will encourage successful strains and cut back what proves redundant. As one teacher said, "No bird ever studied aerodynamics; but the Angels did"—in fact, they invented it!

There is nothing "sweet" or sentimental about the devas of nature. But their apparent ruthlessness is not a result of callousness, as is too often the case in human-animal relationships. An angel *knows* that life cannot be extinguished. A being may change, wear many, many forms in its long journey, but it is eternal. There is no death, only a change of worlds.

Most animals come to maturity in a short space of time, compared to humans. Apart from a few basic lessons taught by their parents (even young eagles need a push), most young animals have an amazing repertoire of skills. We call their innate knowledge instinctual. What we mean by this is that somehow they already have access to the information they need. This is because the entire experience of the species is pooled in the *group mind*, and is accessible to every member of that species. The group mind is ensouled by that archangel who is the species' spirit, its Holy Guardian Angel.

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4. William Blake, "The Tygre," in *Blake: Complete Writings*, edited by Geoffrey Keynes (London: Oxford University Press, 1966), lines 3-4.

In the shamanic tradition, these angels of the species are often called the Sacred Animal Powers. When an entranced shaman journeys through the inner levels, he or she seeks out a "power animal." Having found it, that creature becomes the shaman's helper or ally in their work. The shaman will receive counsel and energy from the power animal. To distinguish between the members of an animal species and the ensouling angel, shamans speak of "The Buffalo" or "The Hawk," thereby denoting the divine proto-animal, the angel, rather than the many physical animals which are radiated from it. Those who have experienced a spirit-journey to seek a totem will know that the power animal, when found, is imbued with divine energy which, long after the initial encounter, thrills the soul of the seeker on seeing members of that particular species.

## Humanity

A ZOOLOGIST ONCE USED ONE YEAR as a model to portray biological history. Using this model, humanity arrived upon Earth at 11:40 P.M. on the 31st of December. With the advent of humanity, the planet Earth's evolution underwent a quantum leap.

A human is the mathematical mean between a galaxy and an atom. Poised between the vast and the infinitesimal, a human being is the microcosm—the small face—which may *consciously* look upon the macrocosmic countenance of The One. The human body contains the same number of cells as the number of human bodies required to make the mass of one star.

The basic human body was evolved from the great apes, or primates. However, there is a difference between the human constitution and that of the animal kingdom. It is taught that the Elohim designed humans using themselves as a template; in Genesis, Elohim says, "Let us make man in our own image" (Genesis 2:26). This does not mean that we were made in appearance like the Elohim; the

image is more subtle than that. Humans, unlike other creatures upon the Earth, contain seven chakras, the seven interior stars as they are sometimes called, which are centers for the reception and distribution of finer energies. The seven-branched candlestick—the menorah—that stood in the Mosaic Tabernacle and in the Temple of Solomon, symbolizes the seven-fold nature of humanity which reflects the creative powers. This means that the Elohim are within us as well outside of us, and this enables us to communicate with them.

When the human form was completed, for the first time in this system, the Solar Logos called those divine sparks from the heart of The One who had elected to take on garments of flesh, to experience their own God-nature in fully developed consciousness. That this potential development might be total, they were given free will.

Free will is not only the ability to make a choice, to decide; it is also the ability to function on different levels of awareness ranging from the superconscious to the unconscious. "Will"—which is consciousness in action—can be freely directed. Human beings have free-will because they have an individual higher self, one not shared with others of the human species. This means that each human being has full individuality, an independent higher self, and the potential to achieve *conscious* union with the Divine.

The first humans were vulnerable, defenseless creatures in a hostile environment. It was to the sacred animal powers that primitive humanity looked for knowledge of survival. By observation of the animal kingdom, our ancestors learned which roots, herbs, berries, and barks were nourishing or healing; how to hunt; how to foretell the weather; and how to exercise an empathic sensitivity with the land. As humanity increased, certain of the sacred animal powers became clan or tribal totems, creatures of great significance for the tribe's wellbeing. In time, the cults of the various tribal totems developed into early pantheons of deities, each with their myth and cult. So it was that the angels were the first gods worshipped by humanity. The ensouling angels of the animal kingdom,

the presiding devas of mountain, lake, and tree, the *genius loci*, were venerated by early humans. In time, these cults grew into the great pantheons of classical history, the astral God-forms being thought-forms created by humanity that the angels could wear, and so enter humanity's collective unconscious.

In primordial times, there came to early humanity the great spirits that tradition names The Teaching Angels of Men. These angelic teachers came to prepare human consciousness for its task, to inform it of the nature of the universe and the place of humanity in the overall scheme. The teaching angels communicated with human individuals who were naturally sensitive to the inner levels. Nowadays we call such people psychics, then they were known as dreamers, individuals in whom the imaginative and intuitive faculties were highly developed.

Imagination—the ability to mentally formulate images—is essential for communication between the levels. Mental images are forms, just as concrete on their own level as a physical form is here. It is all a matter of vibration. The angels built everything by mental projection. The creation of the universes by The One was an *act of mental creation*. There is nothing we see in the physical world today that was not first imaged in consciousness. The human ability to imagine is part of the divine potential of our God-nature. Samuel Coleridge, the mystic-poet, wrote:

The primary imagination I hold to be the living power and prime agent of all human perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I AM.<sup>5</sup>

The teaching angels instructed the early dreamers and seers by signs and symbols, and also by utilizing the vegetable and animal king-

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5. Samuel Taylor Coleridge, *Biographia Literaria*, edited by George Watson (Boston: C.E. Tuttle, 1993), p. 167.



doms as their messengers. In time, the dreamers became the early priests and priestesses, and crystallized the teaching they had received from the angels into a system of theurgy, of sacred magic. Its purpose was to empower men and women to invoke the help of the angels to assist their evolutionary journey.

All human tribes, nations, civilizations, and cultures have accounts in their myths and legends of the Bright Beings. They tell how these Winged Ones have come to help and succor, to bring healing and liberation to those in need. Among some of the Native Americans, these celestials are called *Manitous*, the Little Mysteries. By the Hindu and the Buddhist they are named the *devas*, a name which has a meaning identical to the name given them by the Celts (the dreamtime people of the West)—the Shining Ones.

In the spring time of the world, humanity and angels freely communed with each other, knowing one another to be related, kindred by virtue of the life of The One. As humanity descended deeper into matter to develop other aspects of consciousness, the angelics seemed to withdraw.

There is a prophecy that in the Age of Aquarius—the current time—angels and humans shall learn to walk together again. It is to assist in the fulfillment of this prophecy that the Sacred Magic of the Angels is now sent out into the world.

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# The Sacred Magic of the Angels



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## CHAPTER 1

# The Lords of Flame



*Who maketh his angels spirits, and his ministers a flame of fire.<sup>1</sup>*

**I**n the practical working of the sacred magic there are nine principal angelic beings invoked. They are traditionally named the "Teaching Angels of Men." These teaching angels consist of six archangels and three angels. However, the system is not restricted to these nine. There are also techniques taught for summoning the assistance of any member of the angelic hosts, but the teaching angels are the principal "agents" of angelic ministry. It is by working with these nine Angels of Light that we are helped forward in our evolution from individualization to universalization.

Archangels are real beings of superhuman condition, though they do not have physical bodies. They are *Lords of Flame*—a life evolution previous to humanity. They organize the forces inherent

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1. Hebrews 1:7

in creation. Angels have no gender. Their true form lies far beyond our current ability to fully understand, being somewhat akin to complex geometric patterns, incandescent like fire-works. But angels do take on forms that we can grasp. They do this for two reasons: so that we can perceive them on a level closer to our own; and to veil, or step down, the intensity of their vibrations so that we can endure them. Generally, angelic beings appear as very tall and human-like in form. Their eyes are large and slanted and are often described as "elfin" or "feline." Their immense auras often give the impression of great wings of living color. Sometimes they appear as living pillars of light and color with only the features of the faces visible. In protection work, it is better to build the anthropomorphic images of strong young men with mighty eagle wings, beneath whose shelter all is safe.

We will examine each of the nine teaching angels in turn. I am going to give only suggestions for visualizing them, as a basis for you to build *your own personal images* of these Shining Ones.

## Archangel Michael

MICHAEL IS THE ANGELIC SUN LORD, the Prince of Heaven, who rules the zodiacal sign of Leo, the royal sign of the lion. Sunday is his day of power. His name means: "Perfect of God."

Archangel Michael assists in all matters of achievement, helping with legitimate ambition—helping everyone from the chairman of the local Garden Committee to Prime Ministers. In fact, Michael controls all aspects of rulership, although the wise would apply this to "self-rule" first. His help may be sought to help you achieve your incarnation's destiny. He rules marriage, and the gold wedding ring is sacred to him. He rules music in all its stages from composition to performance. He is also the patron of all true priests. He is the angel of the season of Summer, the period of greatest light.

The "time-orbit" of the Archangel Michael (the maximum time in which he brings about the results of his magics) is one year, the time it takes for the Sun to pass through all twelve signs of the zodiac.

Many creatures answer to Michael's energy. All cats—from tabbies to tigers, from Burmese to lions—are his and he can be called upon to help a cat with whom you share your life. The stoat, whose winter coat of ermine is worn by kings, is Michael's, as is the black-bird, the druid-bird of the Celts. His insects are the golden or yellow butterfly and the "daddy-long-legs." His tree is the laurel, regarded as Apollo's in ancient Greece. Oranges and pomegranate fruits, sunflowers, marigolds, and all types of orchids, and the metal gold are all empowered by this archangel.

Archangel Michael may be visualized as a figure formed of warm, living sunlight, with great aura-wings of gold and salmon pink. He carries a lance of flame—the Spear of the Sun. His dazzling countenance is difficult to look upon, for he is like the Sun's disk.

## *Archangel Gabriel*

GABRIEL IS THE MOON LORD, ruler of the inner tides and keeper of the treasure house of souls and images. Working mainly through the etheric and astral planes, this angel is fundamental to most magics. Gabriel instructs mainly through the subconscious mind, where he acts as the herald of the Higher Self. He is also petitioned for the development of most psychic faculties, as their unfoldment is related to the subtle astro-etheric body, and for the increase or development of the faculty of imagination. Gabriel is the ruler of the harvest season of Autumn.

The nights of New Moon and Full Moon are sacred to Archangel Gabriel, as is each Monday (Moon day) of the week. All domestic matters come under his sway, from furnishings to appli-

ances. If you need new beds but can't afford them, Gabriel is the angel to invoke.

In most matters for which you need to call upon the Archangel Gabriel, use the Tablets of Power given in chapter 2. However, there are times when his assistance is needed and the Moon is not in the right phase. In these cases, use the form of a "Letter of Petition," with his own "call signs," given in chapter 4. There is also a special talisman of Gabriel for use with domestic needs and appliances explained in chapter 6. Gabriel is also the angel to invoke for finding a new home, but make sure to ask for a "good and happy home."

The "time-orbit" of the Archangel Gabriel occurs in multiples of three: three weeks, three months, or nine months. Suggestions on how to visualize Gabriel, a discussion of Gabriel's signs, and examples of his creatures and plants, are given in chapter 4.

## Angel Samael

SAMAEL IS THE GREAT PROTECTIVE ANGEL. He rules the planet Mars and also the two zodiacal signs whose energies are mediated by that planet: Aries the Ram and Scorpio. Some scriptures have given angel Samael a bad reputation that is utterly undeserved. Mars and Scorpio seem to have a share in it too. Samael's sacred day is Tuesday and this is when he should be invoked.

Angel Samael should be invoked for all matters that require courage or perseverance until victory is won, such as the overcoming of obstacles, manual dexterity and muscular tonicity, or the safeguarding of those serving in the armed forces. He also protects the physical body and regulates our interactions with our enemies.

There is a great difference between "enemies" and "rivals." Rivals compete with us in some chosen sphere of activity, and in fact *help* us, for they bring out the best in us, make us strive harder, and make us more aware of ourselves and our potential. Enemies wish us

no good and desire only our downfall. Yet these enemies can be our teachers by telling us things about ourselves that most friends would never dream of doing. But there are times when we need to protect ourselves against the maliciousness of people bound to us with the bonds of hate. The strongest ties forged between people are those of hatred or of love; for hate is an inverted form of love.

Angels do not like hatred or violence—whether that violence be physical, emotional or mental—thus angel Samael will not destroy your enemy. The ways of angels are more subtle. Although you may think that your “world” is large, in most cases it is not. *Your* world consists of the places you know and go to and move in regularly, your familiar environment. When an angel is asked to help overcome your enemy, the angel simply removes you and your enemy from the same “world.”

Very often I have seen someone’s enemy have a completely new opportunity open up in his or her life—an offer of a new job, or a promotion that offers the “enemy” more fulfillment and happiness elsewhere. Of his or her own free will, he or she moves away. Now *you* may think, “But I wouldn’t wish something nice to happen to my enemy, after all the pain he-she has caused me.” But therein lies the difference between most humans and angels. An angel can achieve the desired solution without violence. An angel can remove the aggression or maliciousness of an enemy by denying the enemy influence in your life, and you have had no need to pollute your mind, feelings and soul with the dark stain of hate.

Angel Samael’s personal call sign is the upright sword unsheathed. Creatures that resonate to his influence, and are therefore sacred to him, are the fox, the sheep, and the scorpion, as well as the sparrow and the robin. The trees that are his are the horse chestnut, the monkey puzzle and all pepper trees. Thistles, nettles, peonies and all red flowers except the poppy are his sacred plants. All stinging insects except the bee are also sacred to the angel Samael. This angel works very fast and usually brings his results to pass in less

than three months.<sup>2</sup> The angel Samael is visualized as a great being of scarlet flame, with sparks of green. He wears mirror-like armor, wields a sword of pure flame, and bears a white shield upon which appears the Yod-He-Vau-He of the sacred Tetragrammaton.

## Archangel Raphael

THE NAME RAPHAEL IS HEBREW for "God hath Healed." Hence Raphael is the healing angel *par excellence*. In this system Archangel Raphael is the ruler of the planet Mercury, and therefore also of the two zodiacal signs of Gemini the Twins (originally the Pillars of the Temple) and Virgo the Heavenly Virgin, who is also Demeter the Earth-Mother. Raphael's day of power is Wednesday. In ancient Egypt, Raphael was equated to Thoth, the Scribe of the Gods and the inventor of alphabets.

Raphael is principally the angel of communication, and as such is a rapid worker. He is very fast with his results; so fast, in fact, that he usually drops them in your lap and leaves you to sort them out. His rulership extends to all forms of communication, contracts, advertisements, documents, FAX, computers, and to language, itself. Raphael will help you develop fluency of thought and language, extend memory and focus concentration; he is therefore the one angelic to invoke for help with examinations of any kind. Business that relies on documentation or paperwork, and the act of writing itself, comes under Raphael's regency. He is of great assistance in "completing contracts," and helps you deal with those bureaucracies whose mission seems to be to confuse people with

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2. The time-orbits of the angels refer to the *maximum* amount of time it takes for them to bring about the results which have been petitioned. I have known cases of Archangel Michael, whose time-orbit is one year, bringing results eight days after invocation, and in another instance, three hundred sixty days later. The time-orbit means that sometime *within* that allotted span of time the result *will* manifest.



papers, and who usually send out the wrong forms. This archangel rules all health matters of young children up to about age 7, as well as the health of young and small animals. If you don't know who governs a particular matter you can invoke Archangel Raphael with the petition, "To the angel who has rulership, through the Archangel Raphael." Raphael can be asked to "carry" your petition to another angel; this is particularly useful if the angel who has rulership is slow with results (e.g., Cassiel of Saturn). Going *through* Raphael one brings the matter into his time-orbit. Raphael is so rapid that his time-orbit is *now*.

Creatures that vibrate to Raphael's influence include monkeys and squirrels. Birds generally are related to Raphael's influence, particularly the magpie and the lark, and all nonstinging flies are sacred to him. Aspen and silver birch trees; and all yellow-flowered plants, ferns and "weeds" are also his. As already mentioned, Raphael is associated with the Egyptian God-form of Thoth (who is represented with the head of an ibis). Among the ancients, thoughts were likened to birds flying across the sky of consciousness, and so Raphael is the angel of the mental sphere. Raphael is the angelic ruler of the season of Spring, when the life-force awakens and rises from Winter's slumber and all is renewed.

The Archangel Raphael is well visualized as a being formed of yellow and golden light, fast-moving. He bears the caduceus staff and has six wings—two at his temples, two at his shoulders, and two at his ankles. He has a topaz upon his forehead. His vibrations are very rapid.

## Angel Sachiel

THE ANGEL SACHIEL IS THE LORD OF JUPITER and, as in ancient astrology, he is the ruler of the two signs of Sagittarius the Centaur, and Pisces the twin Fish. In astrology, the planet Jupiter is

the great benevolent power, and Sachiel certainly reflects this in his dealings with humanity. Sachiel "shares" the day of Thursday with the Angel Asariel of Neptune. Although in modern astrology, the sign of Pisces is attributed to the planet Neptune, in the ancient days of this magic it was equated with Jupiter, and for all practical magical reasons still is.

Angel Sachiel's rulership extends to all financial matters, such as increase of earnings, help to recover debts owed or to repay debts that are due, all problems involving banks, and to assistance in obtaining a wage raise. Invoke this angel to help you *earn* money and he will make clear the way for you. Ask for money expecting to make no effort for it and the request will fall on deaf ears. Sachiel *has* been known to accede to requests that expect money for no effort, but although petitioners have received money, they have received it with enough trouble and problems to make them more wise. These mighty beings well deserve their name, the *teaching* angels.

In all legal matters, from minor issues to court cases, the angel Sachiel deals with the reconciling of human justice with divine justice. He therefore rules lawyers and solicitors, one's social position, and the securing of the help of people in authority (the old texts speak of "judges and kings"—now we would probably say the powerful and influential). Sachiel can be invoked to help improve all money situations. He can also bring expansion of luck or fortune. There are specific talismans for invoking angel Sachiel's aid in money or legal matters in chapter 6.

Flora and fauna that convey angel Sachiel's influence include fish, whales, dolphins, elephants, cattle (whether bulls or cows), and horses. The plants lilac, lavender, honesty and all purple flowered blooms or shrubs are his, and the great oak tree, along with grapes. Water birds are special to this angel, particularly the swan and the duck. The bee expresses angel Sachiel's influence in the insect kingdom. His time-orbit is benevolent and no longer than six months.

Visualize this Lord of Flame in purple and violet light with dancing golden motes. His aura-wings are sapphire blue. His vibration is stately and suffused with serenity that is born of the eternal Mercy. Above his head shines a blue flame, signifying his service in the Host of the Chasmalim under the Archangel Tzadkiel.

## *Archangel Asariel*

THIS ANGEL RULES THE PLANET NEPTUNE and "shares" the day of Thursday with the angel Sachiel. He rules all forms of mediumship and trance work. He is rarely invoked, as his rulership is so rare and specialized. Horses are sacred to him and he can be called upon to help heal them. He is invoked through either the Archangel Gabriel or the Archangel Raphael. His colors are the greens of the sea and his symbol is the trident of Poseidon.

## *Archangel Haniel*

THE NAME HANIEL MEANS THE "GRACE OF GOD" or the "Face of God." Much of Haniel's work is connected with the devas of nature and the Hosts of Faerie. Haniel is linked with the great Merciful One, known in the Orient as Avalokiteshvara, the Bodhisattva of Compassion, called in China Kwan-Yin, and in Tibet Chenrezi who incarnates as The Karmapa and the Dalai Lama. Haniel is the great Archangel of the planet Venus and ruler of two zodiacal signs, Libra the Scales and Taurus the Bull. Haniel's principal function is the creation of all beauty and the increase of love and affection, peace, and harmony. One of his special talismans is the "Wheel of Love" that is used to heal bonds of love that have been damaged by quarrels, adverse circumstances, or ill feelings (see chapter 6). Friday is the

day sacred to Haniel and the magics of love. This archangel presides over love affairs and *all* matters of affection between all people and life-forms. He rules the creative arts, particularly drama, and the enhancement of beauty in all its forms (hairdressers, too). For any creative work in which you need inspiration and help, summon this archangel. Haniel's time-orbit is two years.

As all forms of love are ruled by Haniel, it is not surprising that domestic pets generally are sacred to him, as are rabbits and deer. Swallows and doves (traditional birds of the Goddess Venus), blue-tits and blue budgerigars are also his. The apple tree and its fruit, the persimmon, delphiniums and all species of rose belong to the archangel of Venus. All butterflies are sacred to Haniel, except golden or yellow varieties which are those of the Archangel Michael, and white butterflies and moths which are sacred to Gabriel.

Because of Haniel's rulership over love and affection, he is probably one of the most invoked members of the angelic evolution. Abused or unrequited love is one of the greatest emotional sufferings humans can endure. It can warp their response to other people and to life, itself, for many years, if not for lifetimes. And it is hard but true that one of the greatest lessons we learn in our great journey is how to love unpossessively and responsibly. Many requests for Archangel Haniel's help arise from people who already have a particular individual in mind, a person who they feel must be made to love them.

Sometimes we seem to attract other people who are not good for us; our psychological makeup draws chaotic or destructive individuals to us to whom we have an emotional response. Although sometimes past karma is repaid through emotional attachments, it is not repaid by emotional martyrdom. The repayment is made, in more cases than not, by accepting the unpleasant fact that, this time around, the emotional bonds from the past must lie fallow until *both* of you have grown up a little more. Do not try to change another person against his or her will. All true and enduring change must come from within.

Instead, focus your energies upon becoming a more responsible and affectionate lover *yourself*. Then, by the universal law of attraction, love must come to you. Real love you can touch, argue with, cry and laugh with—not some mental obsession for what cannot be. Invoke Haniel to help bring to you an unnamed “affectionate and responsible lover,” and the archangel will bring you the perfect person for your current stage of growth and needs. The archangel knows far better than you do who will enhance you as a being, and whom *you* will enrich in turn. For this is the secret of real love: that the spiritual energies that are channeled by two people together are greater than what they could produce as separate individuals. Through this love, all who come into contact with them are enriched, humanity is ennobled and the universe is nourished. It is truly said that no man liveth unto himself; it is equally true that the love of every man and woman is not for themselves alone. All life-forms on this planet consist of three aspects—female, male and divine—and love is the primal unity.

The Archangel Haniel may be visualized formed of emerald green and gold fire with the color of rose at the heart-center region. He is often attended by twin leopards. The archangel's features are of celestial beauty. He brings a sense of deep love that is healing and reassuring. This atmosphere can often last for days after the invocation and the scent of roses is sometimes discernible.

## Angel Cassiel

THIS ANGELIC BEING SUPERVISES the energies of the planet Saturn and the zodiacal sign of Capricorn the Sea-Goat. In modern astrology, Saturn has a poor reputation as a “malefic,” due to its influence of limitation, rigor, and the teaching of life-experiences. In fact, this planet is the great teacher who frees individuals from false teaching and teaches them how to overcome obstacles, particularly during the time of the Saturn Return in a horoscope. One of the most help-

ful aspects of Saturn's discipline is that it teaches people not to overstep their current place in the universe, not to "rush in where angels fear to tread."

Obstacles in life are in fact beneficent for us. If everything were smooth and easy, we would make no effort to achieve, and our hidden strengths and talents would never come to light. We are never tested beyond our strength; Heaven's knowledge of our strengths is deeper than our own. Life is not meant to be a holiday, despite what some philosophies would have us believe. Incarnate life is an education preparing us for a greater destiny. We get our holidays *between* incarnations. Situations, people and circumstances come to help us develop our full potential—they are not punishments from a "vengeful god," but lessons we have chosen to undergo to become fully human, to grow from animal-man to angel-man. And *that is why* the teaching angels will help and guide us if we let them.

If you fear a time of testing is looming on the horizon, don't petition the angels to take it away. Invoke for the "strength and wisdom to endure the ordeal that may come."<sup>3</sup> Sometimes the fact that you have asked for this kind of assistance renders the test redundant, and it doesn't come. Or, if it does, you will find that you are supported and upheld during it, and the teaching that the test is meant to convey is clearly understood.

One of the greatest lessons we humans, as individuals and as a species, need to learn is that we are not, and never have been, self-sufficient. In a universe that is a great interconnected web of life, total self-reliance is impossible. Everything and anything that happens to any one person affects the whole, concerns the whole, and is important to the whole. The worm trodden underfoot shakes the very throne of God. Because we have free will, no power or principality in the universe may interfere with humanity *uninvited*. The angels may look on sorrowing, but they may not force their help on

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3. This is just one way of phrasing your petition; you should feel free to use whatever wording is most comfortable for you.

us, because our free will is a part of our divine heritage. The lesson we need to learn is to never be too proud to ask for help. "Help" is the most powerful invocation, prayer, mantra in the universe. With trust, put your hand out to the stars, ask for help, and you will not be alone. I tell you this of my own knowledge.

The Angel Cassiel shares the day of Saturday with the Archangel Uriel. Cassiel's rulership consists of all matters of property, land, and agriculture. He also rules the physical structure of houses and buildings, to help them endure and to enable good restoration. He is concerned with all elderly people (and animals for that matter), along with the gifts and the lessons that old age brings. He helps with poverty and long-standing ailments. With the elderly, he will certainly bring relief from the illnesses of old age, though not necessarily heal them completely. He helps with the settlement of wills and all matters to do with those have passed over, those who have been "called to Light." He presides over karma, the Universal Law of Cause and Effect, and over the trials which must be endured. It is because of this that Cassiel is sometimes called *The Reaper*, and sometimes the *Angel of Fate*. He brings his blessings late in life, unless Saturn is well aspected in your chart. Cassiel works very slowly, but also very surely. His time-orbit is four years—the time it takes the planet Saturn to orbit the Sun.

Creatures that are sacred to Angel Cassiel are the tortoise, vole and field mouse. Among the winged ones are the parrot (long-lived), the raven, the crow and the rook. Slow moving insects and worms resonate to Cassiel. All evergreen trees and slow growing trees are his. The mineral coal, the metal lead, bitter aloes, dried fruit and all bitter herbs also are used by this angel.

The angel Cassiel may be visualized as a pillar of iridescent darkness—black like the raven's wing—containing in its ebony glory blues, violets and purples. There is a silver chalice at the heart-center surrounded by scarlet light. His vibrations are immense and ponderous; they speak of an energy that was ancient before time itself was born.

## Archangel Uriel

THIS GREAT LORD OF FLAME shares Saturday as the day of invocation with Angel Cassiel. Uriel's name means "Light of God." This Archangel rules the planet Uranus and the zodiacal sign of Aquarius the Water-Bearer. This archangel rules the season of Winter and is the regent under God of the element of Earth. Uriel is a "Throne Angel of God," one who bears the Merkabbah. As the Transmitter of Magical Force itself, he is thus a being of tremendous power—never to be invoked lightly. Uriel's main functions are to transmit magical power and to lead the individual soul to its spirit via the Path of Initiation. He is therefore only invoked regarding diseases of the nervous system, and otherwise only in high magic. According to one tradition, it was the Archangel Uriel who was sent to destroy the lost land of Atlantis because of its dark corrupting of the magical arts. This is symbolized in the sixteenth tarot card, "The Lightning Struck Tower." Uriel has a great affinity with that mysterious force called electricity. His presence is often heralded by electrical appliances fusing and lightbulbs failing; he also manifests in thunderstorms.

Uriel rules separation and divorce, and breaks the bonds peacefully but effectively. He is the patron of astrology and giver of inspiration. Uriel's ways of bringing about results when he has been invoked are sudden and often devastating, so be prepared for upheavals in your life when you call on him. Archangel Uriel can, and will, perform the "eleventh hour miracle"—when all hope seems gone, or time is against you, invoke him and he will descend suddenly and dramatically, sweeping natural laws aside and putting the world on its head, and you will know that the age of miracles is not gone and that "the Lord is God." Uriel's time-orbit, as such, doesn't exist. He answers according to need; and should the petition be answered, it will be answered almost instantly. I emphasize again, Uriel is a throne angel of devastating power, the embodiment of magic, itself, and not to be invoked lightly.



Quartz crystals, as the most accurate transmitters of electrical energy, are sacred to Uriel; they are literally "frozen light." The rainbow is an omen Uriel often uses to communicate with us. Multicolored flowers and hydrangeas, which change their color, are his. The fruits of mango and the banana, lizards, chameleons, and the fabulous unicorn all resonate to this archangel, as does the dragonfly. There is a powerful storm magic, using the bolts of heaven, that Uriel will teach to those whom he chooses.

Many students of occultism know Archangel Uriel in his aspect of Regent of the earth element only. They are unaware of his "higher" nature. Uriel is archangel of the Withdrawn Sphere: *Da'ath*, Knowledge; and of the archetypal Eden. This twin aspect is related to Uriel's rulership of the secret force, present in the Earth level and rising up through the centers.

This archangel is often portrayed as being of immense stature and holding an incense burner, a flame, or a lamp. He may be visualized as being formed of rainbow brightness with aura-wings of electric blue; a crystal diadem is upon his head. His eyes penetrate the universe.

## Wings

THROUGHOUT EARTH'S HISTORY, peoples and nations, myths and legends, folklore and visionary accounts have all spoken of messengers of Heaven as being "winged." From a symbolic viewpoint, this would seem to mean simply that these messengers were fast. To the ancients, few things were faster than the swooping flight of an eagle. However, in the descriptions just given of the angels, the term "aura-wings" is often used.

The aura is the field of force that surrounds each being and creature. Close examination of auras reveals that they are not a field composed of various layers of energy. It appears that an aura is com-

posed rather of trillions of separate lines of energy emerging from the physical body. These lines extend outwards from each single cell, and it is their compactness that gives the appearance of a cohesive field. These lines are like the filaments extending from the central quill of a feather. This phenomenon is well known in healing work where the aura is cleansed by making empowered passes of the hands through the aura field. It is like brushing or combing obscurations, resulting from sickness, from out of the filaments of the aura. In fact, in shamanic healing, an actual feather (usually an eagle feather) is the tool used to cleanse the energy field. Of all physical creatures, birds generally have the most rapid vibratory rate, so their feathers are prized by shamans as instruments for affecting the subtle fields around humans.

Angels have immense auras, extending in some cases, like a mountain Deva, for miles. The historical attribution of wings to angelics is probably the result of the subconscious minds of human seers "clothing" the auras of angels with a form that their conscious minds could apprehend.

## *Angels and Archangels*

IT WILL HAVE BEEN NOTICED THAT certain of the teaching angels are styled "arch-angels," and others just as "angels." An archangel is the head of an angelic host. For example, Archangel Haniel is the head of the Host of the Elohim, while Archangel Gabriel rules the Cherubim. Under The One, the archangels rule the innumerable shining hosts of the angels of light.

An "angel" is a member of an angelic host: Angel Samael is of the Legion of the Seraphim and Angel Cassiel is of the Choir of the Aralim. This distinction of rank between the teaching angels is not of any *practical* importance in working sacred magic. However, it may help to briefly explain the distinction.

Some readers of this book will be familiar with the Qabalah—the ageless wisdom as it has been transmitted through the Western Mystery Tradition. This explanation is for readers who have not yet experienced the wonders of the Tree of Life (p. 198) and the shining paths thereof; with its imperishable fruits, and the leaves of which are for the healing of the nations. The Qabalah is a model of existence given to humanity by the angels. This holy wisdom assigns various angels to different universal aspects that prevail throughout creation. Of the teaching angels used in this system of theurgy, the archangels are Gabriel, Raphael, Haniel, Uriel, and Michael. They belong to those centers of influence (called in the Qabalah *Sephiroth*) that in humans are within the range of self-awareness.

The angels Samael, Sachiël, and Cassiel equate to the centers of influence that are transpersonal, or superconscious, the cosmic dimension of which most of humanity is currently unaware. So awesome are these centers of the upper portion of the Tree of Life, that their ruling archangels cannot effectively communicate with us, and therefore cannot teach us in any comfortable way. So, these archangels designated certain angels (Samael, Sachiël, and Cassiel) from the choirs they rule to instruct evolving humanity.

## *Solar Attribution*

SOME STUDENTS MAY BE CONFUSED by this system's attribution of Archangel Michael to the Sun and that of Archangel Raphael to Mercury. Among the different Mystery Schools, some attribute Raphael to the sphere of the Sun and Michael to the sphere represented by the planet Mercury, while others place Michael in the Sun and Raphael in Mercury. This contradiction has existed for a long time, and it may be helpful to explain it.

Most Western Schools are based upon the philosophy of the Qabalah. This ancient system is divided into two main streams.

Judaic or Rabbinic, Qabalab is that stream of the tradition developed by the House of Israel, learned from Moses and the prophets. It has since then been passed by teacher to pupil down through the ages. The contribution of Judaic Qabalah to the body of the world's mystical knowledge has been incalculable—from Solomon to Rabbi Yohai, from Moses Cordevero to the Baal-Shem-Tov and the early Hassidic Masters, down to the present day, with such eminent teachers as Z'ev ben Shimon Halevi.

The second stream of Qabalah in the Western Tradition is known as *Alchemical Qabalah*, or sometimes less politely as "Gentile Qabalah." Alchemical Qabalah has the same underlying philosophy as Judaic Qabalah, but its methods differ by also using symbolism drawn from the ancient priesthoods of the Mediterranean. Alchemical Qabalah, for instance, projects the placement of the tarot and the pantheons of the mystery deities upon the Tree of Life mandala.

Although Judaic Qabalah is sometimes claimed to be more authentic and older than its Western sister, in fact the essential teaching far predates Israel. The primordial teaching was the essence of the Great Mysteries of Egypt—that place wherein the Light was concentrated—and was derived in turn from the "Seed-Bearers" from the lost lands of Atlantis. In fact, Judaic Qabalah itself was not completely formulated until it was "cross-fertilized" by Neo-Platonist philosophy when these two streams influenced each other in the great School of Alexandria. It should also be borne in mind that any spiritual tradition expresses its vitality by evolving and by expressing its teachings in new ways that speak to the generations throughout time.

To each nation upon Earth there is a presiding angel—the angels of Persia and Israel are referred to in the Bible—whose role is to inspire the nation in the fulfillment of its *Dharma*, its own unique destiny whose achievement will enrich all Life. The angel of Israel is the Archangel Michael, who offers the prayers of Israel before the

Holy One. The Hebrew scriptures, therefore, emphasized the role of Michael as the heavenly protector and intercessor for the children of Israel. The Christian Church, drawing on the imagery of the Old Testament in her liturgy, also invokes the Archangel Michael as celestial defender of the Church. As a consequence of this, the Judaic Qabalah places the Archangel Michael in the station of the Sun, which is simultaneously the sphere of the spirit.

The presiding angel of European civilization is the Archangel Raphael, whose aspect in ancient Greece was the god Apollo. Like Raphael, Apollo was the patron of healing, education, and communication. In this we can clearly see the *Dharma*—the spiritual work—of European culture and its global influence. Education for all people, the panacea of the science of medicine, and worldwide communication have all been the fruit of the European peoples and their travels. Adversely, of course, there is karma to be repaid for the negative influences spread by European imperialism. Because of this, many, but not all, of the Western Mystery Schools attribute the Archangel Raphael to the sphere of the Sun.

Because of the extreme antiquity of the Sacred Magic of the Angels, the same attribution as in Judaic Qabalah is followed here: Archangel Michael is assigned to the Sun, and Archangel Raphael to the planet Mercury. This system of celestial theurgy is an ancient and little-known portion of the Holy Qabalah. At one time this knowledge was reserved to the initiates of the temples of the Mysteries alone. Now, in this time when humanity hopefully begins its maturation, this esoteric knowledge is being disseminated as never before; so that you (and through you, other people) may directly experience the wonderful help and love of the Shining Ones—the Angels of Light.

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## EXERCISE 1

# Beth Malakhim— Temple of the Angels



**T**his interior journey may be used as a means of introduction to the teaching angels if you have not worked with them before. Make sure you will be undisturbed, breathe deeply and rhythmically, but without any strain. Starting from your feet and moving upward, tense your muscles and then allow them to relax. When you feel tranquil, begin to picture the images of this meditation, allowing them to acquire clarity and three-dimensional vividness. Endeavor to use your senses in the journey, allowing touch, smell, hearing, and sight to give you the full benefit of this communion with the Angels of Light.

See before you a trilithon gate; its rearing uprights and the overhead lintel are formed of flawless crystals. Between the shimmering columns hangs a curtain the color of indigo, of deep violet-

blue—like the evening sky just after the Sun has set and before the stars appear. This mystical veil gently swells from an unknown breeze. In the center of the veil clearly shines a single star. Focus your mental attention upon this gate between the worlds until your concentration causes the crystal to glow—brighter and brighter—and a halo of rainbow light emanates from the portal. You can hear a single high note—like a silver-toned bell.

Now approach the gate and step through the veil. You are standing upon the shore of a lake, as still as glass, with a gentle mist rolling over its surface. A soft, clear light filters down from a silver sky, with no luminaries to be seen. You are robed in an olive green robe girt with a white cord, stout leather sandals are upon your feet and a heavy black cloak envelopes you, protecting you from the chill. There is an air of serenity about this place, a feeling of deep peace—no sound, just the silence, the gentle light, and the still waters.

You hear the sound of rippling as the waters part for the passage of a boat; it seems to be coming from the part of the lake where the mist is thickest. You observe that you are not apprehensive at all, but you *are* curious to know what kind of vessel sails upon this sacred lake. From the mist, a high-prowed boat emerges into view. It is formed of ancient, seasoned wood, and the rim of the hull is carved with letters of gold, in a language you don't recognize, but which provokes a strange resonance within you. The tall prow is carved in the likeness of a hand holding a lamp; and in the lamp burns a clear violet flame. Six oars, three on each side, propel the strange vessel forward; and the rowers are tall, slender beings, robed and hooded in silver. As the vessel draws in, it turns and you look along its length. Near the stern is a high, wooden seat; it is empty. The boat ceases to move some ten feet from the shoreline. The oars rest, the silver-clad beings rise and look across to you. Silence falls again and the lake returns to its former stillness.

You feel somewhat embarrassed as the silence deepens and nothing appears to be said. "Perhaps," you think, "these beings can't

speak." Tentatively, you reach out with your feelings, seeking to convey that you come as a "Seeker for the Light." As soon as your heart-center stirs to reach out to the silver-clad beings, you can feel their welcome flooding into you, like a starburst of joy ! With their greeting, that transcends speech, comes the knowledge that they have come far to meet you. They started out toward you the instant you decided to undertake this journey through inner space, but they cannot, may not, approach any closer to the shore. You must somehow go to them, cross this last space that separates you from each other.

You must decide now, do you wish to go on to the Temple of the High Servants of The One? Or is it too deep an undertaking? What do the still waters before you hold beneath their seemingly placid surface; what do you really know about the strange, hidden beings in their fantastic boat, so close and yet a lifestyle away? In the depths of your being, weigh your heart. If you feel doubt or dread, then with that self-knowledge, pass back through the indigo veil in the crystal gate, back to the ways of sleeping humanity. There will be other opportunities on the Great Journey to retrace your steps to this shore. If, however, your heart burns within you, if your soul hungers for That which alone endures, then step forward into the still waters. Now decide!

You place one foot into the cold waters, feeling the lake bottom beneath you; you take another step, and another. The waters are now about your knees—you suddenly realize that the waters are wonderful. The touch of the still waters fills you with profound peace. The waters soothe away unhealed pains and hurts. Like rain upon a desert, they fill the deep places of your soul and melt away all hardness. In wonder you kneel down in the waters, letting them rise to your shoulders. Then you bow your head and they wash over you.

You emerge from the waters like a dolphin, leaping with joy. Your senses are heightened, expanded in clarity and you see upon the



surface of the waters remaining between you and the boat, a path formed of golden light. It comes from the vessel, from the glorious beings you *now* see upon its deck. Tall, bright and serene figures, robed and winged with light; their eyes, ablaze with endless joy, bent upon you; and their arms outstretched toward you. You float up from the waters—lifted by angel-thought—onto the golden pathway. You see that your robes are now snow white, and your sandals are formed of woven grass, adorned with summer flowers. Without being aware of moving, save as a soft wind, you find yourself aboard, encircled by these living embodiments of love.

It is akin to being reunited with old friends, whom you have always known, but have forgotten for a while. It is a sense of completion. The close proximity of the angels clarifies your mind, invigorates and stimulates your aura. Communication is unimpeded and rapid now, for your basic vibration rate is quickened by these beings of light. They are of the host of the Cherubim, and they have been sent to bring you into the presence of the great Teaching Angels of Humanity. The boat turns about, the six oars rise and dip in the still waters, and it glides forward like a swan toward the pearly-gray mist.

As the vessel enters the mist, your vision becomes limited, seeing less and less until even the sides of the boat disappear. As the mist thickens, the angels seem to vanish. For a moment you are on the verge of heartbreak; have your new-found companions gone, have you found only to lose so soon? "Look to the prow," says a mind-touch. You can still see the violet flame burning clear and unobscured. You open out with your inner senses, and find the presence of the angels caressing your mind, letting you know that, although they may not always be in sight, they are *always* there if you call.

The mists ahead begin to thin; you see a faint golden haze ahead to which the barque unerringly sails. The vessel emerges into

the warm golden light. All around are the still waters, but now reflecting a gold sky that shines clearly upon all with the beauty of a sun and the softness of a moon. You notice that there are bright points of light hovering, flying, and swooping in the golden sky. Your angelic companions begin to sing, high and pure like temple bells, a paean of joy. You realize they are communing with the flying lights, which in response draw closer, singing too as they approach. Now you can see that they are also angels. Unbounded by any limitation, they soar in the light of the endless day. Some are bearing cups, chalices; and they swoop down to the surface of the glass-like lake, hovering like celestial dragonflies. They fill the chalices from the lake and fly up from sight like comets.

Your curiosity is aroused; immediately, in answer, one of the Cherubim explains. "These are the Ministers of Consolation. In answer to true prayer, they bear the cups filled from the still waters to those who suffer or have need. Have you not realized yet what these waters are? Look into the depths of the lake." You do so, seeing beneath the placid surface billowing tides of fire! Baffled, you inquire of the Cherub. "The still waters," he explains, "are *Mezla*, Grace. From this lake, all healing-centers upon the Earth draw their power. To this lake the winged-ones bring in sleep those who suffer. From this lake, those angels so charged draw Heaven's dew and take it to those of the Earth plane who have need. This is one of the reasons it was necessary for you to bathe in the waters before coming to us." One of the other Cherubim on board approaches you, holding a crystal cup within which the still waters glow, and offers it to you. You take the cup bearing the life of worlds, and drink of that peace which passeth understanding.

Ahead appears a tree-covered island, and upon the high hill in the center stands a great octagonal temple built of living sunlight. The radiant structure is crowned with domes, cupolas, and graceful minarets; and its image is reflected, on all sides, upon the surface of

the healing lake. The boat approaches and draws in by the mystic isle. A warm breeze comes off the island, bearing the scent of the laurel and frankincense trees that adorn it. You can see no path, and wonder how you will reach the temple. There is a sound like the cadence of wind-chimes; and you thus learn that angels *do laugh!* Smiling, two of your companions place their strong arms about your waist, spread their great wings, and rise with you up into the air. The other four Cherubim accompany you before and after, singing again. With this joyous escort of angels you are flown up to the hill, over the temple's entrance, through a high placed rose window, and set down onto the mosaic floor of the sanctuary.

The temple is vast; it soars up almost beyond sight. Inside, the golden walls are the color of sun-suffused amber. In the East is a great seven-branched menorah—the Lamp of the Elohim—each cup alight with one colored flame, the seven making the spectrum of the rainbow. It is flanked on one side by a pillar of jet and upon the other by a pillar of diamond. In the center of the temple, upon a dais of four steps, is a simple white cubic altar, its simplicity stark in this glorious edifice. Upon the altar, bathed in a shaft of gentle starlight, is a golden-yellow rose, upon which gleams a single drop of dew from the first dawn.

The six Cherubim form a semi-circle around and behind you. The descending shaft of star-light brightens, and a great Voice cries: **“Michael!”** A column of gold and salmon light, some twenty feet high, appears by the altar. **“Gabriel, Samael!”** cries the Voice. Two great columns, one of silver and blue, the other of fiery scarlet, flank the first column. Again the Voice sounds: **“Raphael, Sachiel, Asariel !”** Three more bright columns join the first; one of vivid yellow, one violet-purple, and one of sea-green. For a third time, the Voice fills the temple: **“Haniel, Cassiel, Uriel!”** Another trinity of luminous beams joins the first six; one of gentle rose and turquoise, one of deep greens and blues, and the third, bril-

liant as frozen lightning. The nine resplendent columns are about the altar; great chords of music are heard and rapid flashes of color pass between them, as they speak one to another. The attending Cherubim brighten, as if in response to the presence of the great angel lords.

The Voice speaks again, calling you by name. You step forward, awed by the great varicolored columns of force. The columns begin to move from the altar, sweeping around you, as if examining you. Each column brings a different emotional response from you. After a while, your sense of awe is replaced by pleasure at the beauty of these great lights. You feel the mind touch of Raphael first, your consciousness "tingles" at his mental touch.

**Greetings, Child of Earth. My brethren and I are pleased that you have won through to this place. We were appointed by the Ineffable One to help instruct your species for its return journey to Godhood. Now that you have come here, our work together may begin in truth. Know this, we will never turn away from you; when you call, we will always come—but you may, if you wish, turn away from us. We are constant, like That of Whose Light we were born; we abide.**

**We are servants of the One; what you see of us now, is a veiling of our true forms, whose light would sear the unprepared. Because we are those of our kind with whom you will work the most at first, we will take on thought-presences, take on forms more**

**familiar to your mind. Thus, may we become more than teachers and pupil—we shall become “Friends”; for your life and ours are one in God.**

As he speaks, the yellow column that is Raphael becomes a Mercury-type figure with traditional winged sandals and caduceus. Only the wide slanting eyes retain their angelic characteristics. The purple column of Sachiel forms into a violet-clad, kingly figure of great benevolence. Gabriel appears as a Grecian athlete in a blue, silver-trimmed chiton, Samael as a knight in a scarlet surcoat wielding a bright sword, Michael as a gold-vested priest, Asariel robed in sea-green holding a silver trident, Haniel as a beautiful woman robed in turquoise with a coronet of pink roses in her copper-red hair, Cassiel crowned with jet and robed in dark green with a mantle of sable, and finally, Uriel in a rainbow robe with a clear flame floating over his head. With the teaching angels in these forms, you feel less awestruck, more able to approach them, as they intended. Together you share some moments of private communion.

Then Uriel gives a signal to his eight brethren, you draw back, and they resume the appearance of high columns of coruscating light. They form a ring about the altar, and they begin to circle it, faster and faster, until you can no longer identify separate columns as they merge, creating a great vortex of colored light. They stretch upward, growing brighter in intensity and power, then, they are gone! And where the altar stood is now the crystal gate between the worlds, with its veil of indigo adorned with a single star.

You make your farewells to the Cherubim who crewed the barque with the intuitive knowledge that you will meet again. You approach the crystal gate, the indigo veil billows up and open, you step through the gate, poised between the Worlds, hearing Raphael's voice again: **“When you call, we will come.”**

You have traveled far and deep. Become aware of the weight and warmth of your physical body, the air in your lungs, the moisture

in your mouth. Repeat your name a couple of times to establish your identity. Make sure you are fully back in this level of reality.

Make sure you have a warm drink and a biscuit or sandwich to help you close down. Write your record of the vision-journey as soon as possible, for like a dream, the intensity and the details soon fade.

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## CHAPTER 2

# Moon Magic



*In the first rank I saw Gabriel, like a maiden, or like the Moon  
amongst the stars . . . . He is the most beautiful of Angels.<sup>1</sup>*

**S**ince time immemorial, the Moon has been associated with mystery and magic. Its changing face, as it waxes and wanes, has been a source of wonder to humanity. Its beauty has inspired countless poets and artists. The Moon was—and is—worshipped as the symbol of Great Isis. Lunar power is the basis of the natural magics of the shaman and the wiccan. For millennia, those with knowledge have used the tremendous lunar energies that govern the tides of physical life itself. By the Moon's power, the ebbing and flowing of the oceans and seas are regulated, plants and animals are brought to birth, growth, and decay, and the secret dreams of humans are awakened.

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1. Sufi Ruzebehan Baqli.

On the physical plane of manifestation, the Moon exerts a gravitational pull upon all fluids. As we are physically 90 percent water, when the time of the monthly high tide is reached, we are affected in the depths of our psyche—strange things stir—and our latent energies are brought close to the threshold of consciousness. This is why all esoteric exercises designed to bring about psychic unfoldment—be it clairvoyance, astral travel or scrying—are best undertaken at Full Moon. At this time, the Moon becomes the Sun's *magic mirror*, and the worlds are in alignment. This is also the cause of much of the mental instability which occurs when the Moon is full; and more help could be given if the lunar lore were studied by those whose vocation it is to care for those who so suffer.

In an individual's horoscope, the position of the Moon signifies the type of soul (the psyche), whereas the Sun indicates the type of spirit seeking expression through the individual. One ritual states: "[W]ith the Mother (Moon) are the keys of life; but with the Father (Sun) are the keys of the spirit."<sup>2</sup> As the physical Moon receives light and energy from the Sun and reflects it onto the Earth, so the soul receives its illumination from the spirit and, depending upon its alignment, reflects that inner light into manifestation. Like a Crescent Moon, some souls show only a fraction of the spirit's splendor, while others, like a Dark Moon, are still completely hidden under the Earth's material shadow and are as yet unaware of the many levels of being. There are also those beautiful souls who, like a Full Moon, pour out their radiance upon the Earth, turning night into a silver day.

To the ancients, the Moon was known as the Queen of Heaven and as the World-Soul, by which they meant that the Moon fulfills the same role in relation to our planet as the subconscious mind does to an individual. All birth, nurture, and growth on a global scale is Moon-ruled. The New and Full Moons are the high points in the life-regenerating tide. This is why ancient priesthoods observed the

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2. Dion Fortune, *The Sea Priestess* (York Beach, ME: Samuel Weiser, 1978).



New and Full Moons as times of intense magical focus. Even today, the Lamas of Tibetan Buddhism observe the fruitful energies of the New and Full Moons with days of silent meditation. Special prayers are said in synagogues around the world on the sabbaths before the New or Full Moons. Members of Wicca hold their *esbats* at these times also. In fact, many religious cultures still use a lunar calendar to calculate their high and holy days. Easter is calculated relative to the Full Moon after the Spring Equinox.

## The Tides

THE MOON IS THE REGULATOR of the creative power that upholds and sustains all manifested life. Physical matter is ephemeral by the standards of the inner planes. The cells of a human body are in a constant flux of renewal and decay, of birth, and death. Our bodies replace a third of their cells in each twenty-four hour cycle—Jesus lay for three days in the tomb before he arose in his glorified solar body.

It is the subtle, etheric body which is real in any permanent sense. The etheric body draws its nourishment from the tides of vital energy that are regulated by the Moon. This energy, known in the East as *prana* or *chi*, sustains physical life. Western occultists call this energy *etheric*; technically it represents the interface between the lower astral level and that of full physicality. It is this energy that causes the very motion of the atoms, themselves. It is the etheric energy that manifests as a person's physical vitality and health; which is why the etheric aura (the closest subtle field to the body) is observed for diagnosis by healers who are also seers.

This dynamic sea of etheric force pervades and penetrates all living things, animate or inanimate. It is the great web that interconnects all manifest life, the seamless "garment" of nature. The planet Earth's own aura extends far beyond its atmospheric belt; it reaches to

the orbit of the Moon, itself. It is the movement of the Moon through the planet's aura that causes the alternating tides of ebb and flow. As an ocean-going cruiser causes a wake in the waters through which it passes, so the passage of the Moon creates great currents in the etheric Sea of Life. Beyond the Moon's orbit is the "dark side of the Moon," a technical occult term for the astral plane proper.

To cut oneself off from the etheric flow of energy is to invite sickness as a guest; to break the planetary pathways of energy causes unwholesomeness to occur. The etheric life force flows through everything upon Earth; we live and move in it. It can be increased by excitement, dance or magical ritual; or it can be depleted by isolation, psychic vampirism and organic illnesses. It is the chakras in the astro-etheric body which act as centers for the distribution of this energy, and a network of channels (meridians or *nadis*) carry it throughout the organism.

The knowledge and study of these channels forms the basis of acupuncture, which frees the channels when they have become blocked or distorted, so that the life-giving energy may flow unobstructed. Indeed, in classical China, an acupuncturist wore white (a lunar color), and used silver needles (the metal silver resonates to lunar energy), and would only perform ministrations during the Moon's waxing tide.

The planet Earth also has its channels that conduct the etheric energy throughout its global body. Anciently called in the West the "Moon Roads," and in the East the "Paths of the Dragon," these channels are known to people today as "ley lines." This vast network carries the vital energy over the planet's surface. Where two or more Moon roads meet, a spiral of energy is formed by the intermingling of the currents. The ancient priesthoods built their sacred edifices on such spirals, whether dolmens, stone circles, pyramids, or temples. At the times of the Moon's rebirth or fullness, the priesthoods of the mysteries worked their awesome rituals, adding their energy to the lunar force, and causing it to radiate through the land, bringing

renewed energy, vigor and fertility to all within its sway. Seen with the inner eye, this great network of Moon Roads appears as a vast web of silver, pulsating with the vital energy that nourishes and sustains the world. It is from this torrent of living power that the faerie hosts draw energy to renew all in their charge. And for this reason, the old wise ones worked their ceremonies at the Full Moon to enlist that power. It is indeed a wonderful sight to see the land ensilvered with lunar radiance, and the elven folk dancing the Moon roads, filled and ecstatic with the life of their Queen.



## *Lunar Lore*

IN THE CYCLIC LIFE OF OUR SOLAR SYSTEM, the Sun is like the hour hand of a clock, taking twelve months to pass through all twelve signs of the zodiac, while the Moon passes through the signs in the twenty-eight day lunar cycle, as the minute hand of the same clock. In the lunar cycle, the Half-Moon correlates to the solar equinoxes, and the Full and the Dark Moons to the solstices. The Moon travels so fast (the width of its disc in one minute), that, viewed from deep space, our planet seems shrouded in an aura of silver light, as our satellite weaves a veil of protection while orbiting the Earth.

It is the knowledge of these phases of the Moon that enables us to empower our magics. By attuning ourselves to the energies that are outpoured in the various phases, we can add their potencies to our own. In magic, as in swimming, it is wiser to move with the tide than to strike out against it—although every mature practitioner has also to learn how to oppose the tides in times of grave necessity.

The Moon has two great tides: *waxing* from New Moon to Full, and *waning* from Full Moon to the Dark. Each of these tides has its use. Moreover, each of these twin tides has its own halfway point, thus making for four phases or quarters in one complete lunar cycle.

The first quarter lasts from New Moon until seven days later, the second quarter from first quarter to Full Moon. Third quarter stretches from Full Moon until seven days later, while the fourth quarter lasts from the third quarter until the Moon appears to vanish on the "Night of No Moon." The complete lunar cycle consists of twenty-eight days, referred to in ancient texts as the "Twenty-Eight Mansions of the Moon."

## The Mighty One of God

THE ARCHANGEL OF THE MOON IS GABRIEL; his name means "God is Mighty." Gabriel is the Prince of the Foundation, and ruler of the zodiacal sign of Cancer the Crab. The Archangel Gabriel is the bringer of the creative Word, giver of vision, ruler of the angelic host of the Cherubim and regent of the element of water. In sacred art, Gabriel is often portrayed holding a staff bearing lilies, a flower that is sacred to the Moon. This staff is the rod of power and, like the flowering staves of Aaron and St. Joseph of Aramathea, it symbolizes that the etheric tides are the regulators of life; that the annual resurgence of nature, the miracle of Spring, is caused by these hidden tides. Gabriel, like Haniel, sometimes appears in female form, indicating the nurturing aspect of the Moon powers. When he appears in masculine form, it indicates the initiating aspect of the same force. Among the ancient pantheons there were Moon gods, as well as Moon goddesses.

Gabriel may be visualized in the western quarter with eyes green as a storm-tossed sea, aura-wings of violet shot through with silver—and all about him the sound of many waters.

## *Creatures of the Moon*

DOGS ARE SACRED TO THE MOON and to its archangel, Gabriel. In the Egyptian mythos, Anubis, the Jackal Lord, is the guardian of Moon-Mother Isis. All breeds and types of the canine family—from wolves to Pekingeses—are under this rulership; and Moon magic may also be used for the health and wellbeing of pet dogs. Hares (not rabbits), owls, large spiders and night-flying moths are messengers for the Moon's archangel.

All forms of shellfish are lunar; a lobster or crayfish is on the tableau of the eighteenth tarot card, "The Moon." Pearls, moonstones, mother-of-pearl, and the metal silver all carry lunar magnetism well, and can be used in Moon magic. All white flowers, especially lilies, hold Moon luck. To attract the Moon's blessings, place white flowers in the window (where the Moon can "see" them) at a New or Full Moon.

In the vegetable kingdom, melons, lychees, pears and the willow tree resonate to lunar power. The colors white, silver, and pale green are attuned to the Moon.

## *Your Moon Angel*

ALL MAGICS OF THE MOON COME UNDER Gabriel's presidency, but to practice this aspect of the Sacred Magic of the Angels effectively, a practitioner must also invoke the assistance of his or her personal Moon angel.

The ruling Moon angel is the angel who has rulership over the sign of the zodiac that the Moon was in at the moment of birth. A horoscope is a hologram of the universe, frozen at the moment that the first breath was drawn. The angels who attend each birth ensure that the moment is in precise accordance with the needs of the

Table 1. The Zodiacal Rulerships of the Teaching Angels.

ZODIACAL SIGN	ANGEL	ZODIACAL SIGN	ANGEL
Aries	Samael	Libra	Haniel
Taurus	Haniel	Scorpio	Samael
Gemini	Raphael	Sagittarius	Sachiel
Cancer	Gabriel	Capricorn	Cassiel
Leo	Michael	Aquarius	Uriel
Virgo	Raphael	Pisces	Sachiel

Higher Self that has willed the incarnation. Information of the Moon's position through the months and years can be obtained from an *ephemeris*; you can purchase one for each year, and they are inexpensive. By looking in the tables, one can find the sign that the Moon was in on the day, and at the hour of birth. The Moon takes between two and three days to pass through a sign, but it is variable, so one must consult an *ephemeris* for the exact year. See Table 1 above for a listing of the ruling angel for each zodiac sign.

The ruling Sun angel is the angelic being who rules the zodiacal sign that the Sun was in at the moment of birth. If you were born on the 16th of March, 1954, the Sun was in Pisces (Sachiel) and the Moon was in the sign of Leo (Michael), so your Moon angel is Michael and your Sun angel is Sachiel. Both the Moon and the Sun angels are invoked in various parts of the sacred magic.

The teaching angels work through the astral plane, which is also the emotional plane. Invocation is an act of concentrated thought which is empowered by your astral body and which "lights" up your aura. Your intention is then amplified by your own Moon angel, transmitted to the Archangel Gabriel and sent to the desired goal, to be brought through into physical actuality.

## The Talismans of Power

MOON MAGIC USES THE TWO GREAT etheric tides that the Moon rules: the waxing tide, when all things increase and prosper; and the waning tide, when the tide ebbs and things die back. To effect this, two sacred talismans, called the Tablets of the Moon, are used. They are the *Invoking Tablet* and the *Banishing Square* respectively, and they are holy to Archangel Gabriel.

### THE INVOKING TABLET

This talisman of power is used during the first quarter, the closer to a New Moon, the better. Its function is to bring about the increase of anything good. However, this does not mean that you can invoke for everything at once. Each petition must have a separate Invoking Tablet made and consecrated for it alone.

In shape and outline, the Invoking Tablet resembles the physical Tablets of the Law, of the Ten Commandments (see figure 1 on page 40). This is because Moses received the Law that initiated the beginning of Western civilization on the day and at the time of the New Moon. Mount Sinai, itself, upon which Moses received the tablets, was named for Sin, the Chaldean god of the Moon. This tablet also appears in *The Greater Key of Solomon*, as the "First Pentacle of the Moon," although the talisman predates this book by many centuries.<sup>3</sup>

The Invoking Tablet of the Moon may be used to increase what is desirable in one's life. It may be used to increase health, business, or money earned. It may be used to bring anything "to birth," to ini-

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3. *Clavicula Salomonis, The Key of King Solomon the King*, trans. and ed. by S.L. MacGregor-Mathers (York Beach, ME: Samuel Weiser, 1972; London: RKP, 1972).

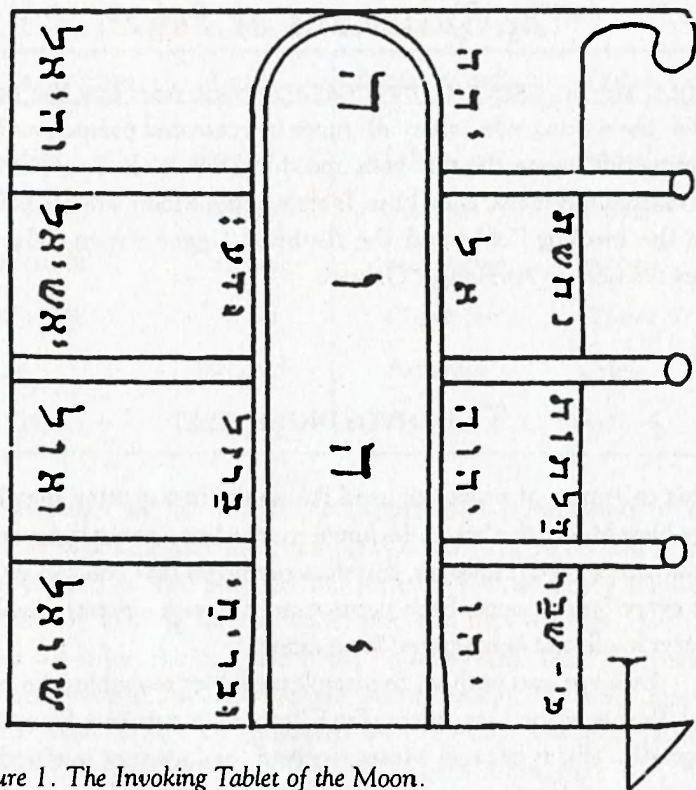


Figure 1. The Invoking Tablet of the Moon.

tiate a new job or any new project or undertaking. It is good for convalescence, as it brings rejuvenation, and is particularly potent with specialized matters of female health such as menstrual problems, conception, childbirth, or menopause. This Invoking Tablet may be used to call into manifestation any of the matters the Archangel Gabriel rules (see chapter 4); and to invoke the other angels through Gabriel's influence.

The Invoking Tablet of the Moon is drawn upon white paper using any color ink; you may use a variety of colors making of the tablet a thing of beauty. You could use inks colored for the angelic being who rules the matter being petitioned for (see Appendix II).



First you draw the outline of the tablet, then the letters in the far right-hand column, then the right column, then the inner left-hand column, and last the far left column. Finally, you draw the Tetragrammaton, the four letters of the Ineffable Name of The One, in the central arch of the design. Because these letters are Hebrew, it is important that they be written from right to left. The Hebrew words on the tablet are various titles of God, the names of certain Moon angels, and verse 16 of Psalm 107 ("He hath broken the gates of brass and smitten the bars of iron asunder"), which refers to limitations being overcome by the influence of the tablet.

Your petition is then written, either beneath the diagram of the tablet or on the reverse side. The petition must be written in the *Theban Script* found in Appendix I. The *Theban Script* is one of the two sacred scripts that are used throughout the system of angelic invocation. You simply change the words of your petition from the letters of our Roman alphabet to the corresponding symbols in the chart of the *Theban Script*. You may invoke any angel by the Invoking Tablet of the Moon, but only at the New Moon or the first quarter. Chapter 4 gives the rulerships of all the teaching angels. You will from there be able to discern which angel to invoke. The nature of your desired goal will determine the nature of your petition.

If, for example, you need a car, do not invoke for "money to buy a car," as that puts limits upon how the universe can manifest the goal in your life. Rather invoke for the goal itself—a car. However, should money, itself, be needed, then invoke for "the means to earn money." In this way you state that you are prepared to do your part, to work for the money, and are invoking the assistance of the angels in finding an opportunity whereby you can earn it.

It is untrue that hard work always results in success. Any farmer will tell you that he may work very hard sowing seeds, caring for the ripening crop through the seasons, only to have it destroyed by flood, drought, or pestilence. The labor is wasted. In the Sacred Magic of the Angels, we invoke in order to earn—we will do our part, knowing that the angels, if they consent, will facilitate the opportunities

and safeguard the outcome. For assistance in financial matters, invoke Angel Sachiel of Jupiter.

In health matters, one cannot just invoke for "good health." One must be specific. Petition for the healing of the disease, and you will be made whole. Once asked for, healing may come from any source: doctors, healers, or from a profound change of attitude. The magic of the Moon can only be used to invoke healing for yourself and your family. Other portions of the sacred magic, given elsewhere, are used for invoking healing for other people.

There is a temptation in these matters to think of oneself as an esoteric "flying doctor," able to swoop down and invoke healing for all who are ill. But things are not that simple, as many a healer has found to their cost. It is an unpopular but true teaching that, at our present stage of evolution, most of us still learn more through suffering than through joy. In times of happiness and contentment, we tend to become complacent and blinkered, concerned only with ensuring that our happiness is not taken away. It is in the dark times of pain, anxiety, loss, or loneliness that most of us, through reflection and introspection, observe the life-patterns that we have created, and recognize the repeating negative emotional reactions that lead to downward spirals.

Therefore, occultists approach the issue of healing warily. The "do-gooder" jumps in with both feet, without anyone's permission, thereby robbing the people they sought to help of their own realizations and subsequent growth. So the suffering person's inner conflict—which is the real root of most disease—has to find some other way of signaling to the personality, and has to exteriorize another set of dis-eased condition to grasp its attention. The personal lives of many "do-gooders" are a mess—a sure indication that they are not on the Lords of Karma's list of friends.

Practicing this system will not make you a healer; that vocation is very specialized. However, if you are *asked* for help by a sick person, you may then petition the angels on behalf of another, pro-

vided the subtle and complex nature of human destiny is taken into account. The following wording is a petition for healing and has been found over many years to be the most effective: "May the affliction that [here name the individual] must endure be borne for a good reason or speedily pass away." Experience shows that, as a result of this type of petition, a realization on the part of the ill person quickly occurs, and the physical disease goes away.

When using the Moon talismans, you are reaching the ruling angel of the matter concerned through the influence of Gabriel and your own Moon angel. If, for example, you were to invoke for healing from the after-effects of surgery, this is ruled by Angel Samael. The wording of your petition would begin: "To the Angel Samael of Mars, through the Archangel Gabriel . . ." And you might color the tablet in Samael's reds and oranges.

Each individual request must have a separate tablet made and consecrated for it. After an Invoking Tablet has been made and consecrated, it is kept for a complete lunar cycle and destroyed the following New Moon. You may do several at once; however, doing multiple magics is like having several pots on the stove at once—it divides concentration and so diffuses power, and the results may take longer to manifest. Better to do one at a time. Sometimes one has no choice in the matter; in which case, make an Invoking Tablet for one issue, and use one of the other techniques given in the book for the other.

## THE BANISHING SQUARE

This talisman of the Moon is much simpler in design, but its appearance belies its potency (see figure 2 on page 44). It is used for banishing circumstances that restrict your being fulfilled. Illness, poverty, troubles of any kind existing now or threatening to manifest, may all be removed by the correct use of this talisman.



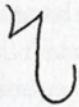
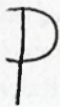
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Figure 2. *The Banishing Square of the Moon.*

The square is made and hallowed upon the first night *after* a Full Moon, in the third quarter, so that, as the Moon diminishes, so also will the adversity that you wish to have pass out of your life. The square can deliver you from those conditions, situations, or people whom you have outgrown, but who still fill your life like dead wood, obstructing any progress for you or for themselves. The square is similar to the Native American concept of a "give away," whereby those restrictive influences, be they things or individuals, are given back to the universe with an open heart, with a blessing upon them for their journey. Even an illness, which in many cases is actually self-inflicted, resulting from negative thinking and conditioning, can be transformed and its inherent energy transmuted into a life-enhancing power.

The Banishing Square is drawn upon white paper in black ink. First the grid of lines is incised, then the word "Buah" (which

means to dispel, to avert) is written at the top in Roman alphabet, then the same word is written below in the Theban Script. In the center of the square you write, again in Theban Script, the name of that which you wish to have pass from your life. As with the Invoking Tablet, one Banishing Square needs to be made for each individual matter; it cannot be used for multiple issues. The hallowed square is kept for a complete lunar cycle and burned at the following Full Moon. If the matter of which you wished to be rid still persists (some things are stronger than others), make a new square to continue the work. If the matter has already shown signs of diminishing, you may take this as an indication that the matter is in hand, and leave it to the celestial powers. The Banishing Square is particularly potent in dispelling sickness, poverty, and domestic or emotional problems.

You can, in great need, use both talismans of the Moon in conjunction. In a condition of poverty, at Full Moon make a square to banish poverty, and at the following New Moon fashion an Invoking Tablet to petition for the opportunity to earn money.<sup>4</sup>

## The Hallowing

THIS IS THE RITUAL USED TO CONSECRATE the Talismans of the Moon. If you have never performed a sacred ceremony by yourself before, I suggest that you do the visual meditation *Circle of the Moon* before performing The Hallowing (see Exercise 2, page 49). It will give your subconscious mind forms with which to clothe the Moon powers.

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4. A hidden tradition is that these mysteries of the Archangel Gabriel may be used to invoke those Angels whose mysteries and rites are unknown or doubtful; for example, Archangel Asariel of Neptune.

Ensure that you will not be disturbed; it is important to arrange things so that you can work without interruption. Raise an altar: any table covered with a white or pale-green cloth, oriented to the west, with two white candles upon it in candlesticks (white, silverplate or glass are best), a central light to represent the Divine Creator, and good quality incense (church frankincense or a specially prepared Moon incense). You may place two tarot cards on the altar if you wish ("The High-Priestess" for the Moon itself, and "The Chariot" for the zodiacal sign of Cancer) along with your paper, scissors, ruler, and colored pencils. Some white flowers in an appropriate vase make a good centerpiece. It is advisable to lightly draw out the talisman in pencil before the hallowing, as this makes it easier to ink in during the ceremony itself.

Take a purification bath, holding the intention of purification in mind; you are about to undertake sacred work in the presence of angelic powers and so should be purified. Wear clean clothes, or, if you wish, wear a colored robe; however, in the Sacred Magic of the Angels, black is never worn.

Enter your sacred space and light the lamp upon the altar; and from its flame, light the two candles and the charcoal for the incense. Sit in meditation for a while, allowing all thoughts apart from your ritual intention to fall away. If there is a persistent worry (it may be related to the matter you are working for), rather than trying to suppress it, call it up and mentally make an arrangement to give it due attention later; it will then quiet down and leave you free to proceed. When you are ready, put a little incense on the lit charcoal, and go to the altar and pray:

**O Living Almighty One, purify and shelter this place wherein I stand. If it be Thy will, send Thy Holy Angels of Light to minister until me in this matter which, holding in my heart, I raise unto Thee. Selah.**

Take the lit lamp from the altar and, holding it before you, walk in a clockwise direction around the room, visualizing as you do a circle of white light being formed by the lamp. When the circle is complete, return the lamp to the altar. Now pass your hands, paper and instruments through the rising incense smoke to purify them all. Now proceed to make the Invoking Tablet or the Banishing Square of the Moon. When the talisman is completed, take it in both hands and stand at the altar again.

Using your own thoughts and words, call upon the Archangel Gabriel. He will formulate behind the altar, facing you across the sacred light. Now invoke your own Moon angel; you will know when this angelic being has answered your call by a presence just behind your left shoulder. Now, focusing upon the angel who has rulership over the matter being petitioned for, call him—you will find that your Moon angel will help you with this. When this angel responds, he will be discernible to your psyche as hovering above the altar itself, over the lamp.

In the presence of these Shining Ones, read your petition aloud with concentrated intent; then lay the talisman upon the altar. There will be a sense of power entering the tablet or square; it will become "alive" in a curious way. Then the ruling angel of the matter will withdraw, taking the essence of your petition with him.

Courteously thank your Moon angel and the Archangel Gabriel, who will also in turn depart. Now take up the lamp again and walk the circle, but this time counterclockwise, and the circle's radiance will return, via the lamp, into the Heart of all Brightness. Finally, stand again at the altar:

**O Living Almighty One, I thank Thee for Thy graciousness. May all summoned powers return to their own proper realms, with Thy blessing. Selah.**

Extinguish the candles and dismantle the altar if you need to. Leave the burning lamp and the white flowers on a windowsill as an offering to the Moon powers. Keep the hallowed talisman in a safe place.

When the time comes for the talisman to be destroyed, all you need to do is raise a simple altar with just its cloth, lamp, and a receptacle for the ashes. Invoke the Living Almighty One as before, establish the circle of light with the lamp, then, in your own words and with your love, thank the angelic powers concerned; and, lighting the corner of the tablet or square from the altar lamp, place it in the receptacle to burn completely. Repeat the "License to Depart" (the final words of the ceremony), and put the ashes of the talisman onto the good earth.



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## EXERCISE 2

# Circle of the Moon



**S**it quietly and relax. Let your breathing be deep and even, without strain. Turn inward to the still center of your being, the eternal you.

Around you rises a pale green mist that is irradiated with silver motes of light. The mist slowly envelops you; you shiver slightly at the touch of the astral chill, but you soon adjust. You find yourself gently rising, floating like a feather upon the evening breeze.

When the mist fades, you find yourself standing upon the summit of a hill, in the evening dusk. The Sun has just sunk in the west, and the first stars are spangling the sky, like diamonds upon indigo velvet. Although it is too dark to see the valley below, you can see the silver ribbon of the stream that flows through it, and the white bark of the groves of willow trees that grow on its banks.

A cold muzzle touches your wrist. Startled, you turn to find seated beside you a great wolfhound. Its coat appears a soft white in the starlight; around its neck is a collar of moonstones linked with silver. The hound gazes up at you with indigo eyes, and with an intelligence that belies its animal form. Now that the surprise of its arrival has passed, you smile, and reach forward a hand for the wolfhound to sniff, then scratch it behind the ear, and smile at the sound of its wagging tail thumping upon the ground.

Now that the introductions have been made, the hound rises and begins to descend the hill. You catch up and accompany your new companion, with your hand resting lightly upon his foreshoulders. Closer now to the valley, you can hear the stream's waters tinkling as they journey to some great river. The high treble of a nightingale sounds from the trees ahead, as you step onto the valley floor. As if this were a signal, a Full Moon rises over the treetops and ensilvers the whole valley with its light. Every blade of grass, every leaf, seems to be spun from silver tissue. The air itself seems suffused with deep violet radiance. Even the white owl that flies overhead seems fashioned from the Moon's own essence.

For a while you both walk by the stream, drinking in the beauty of the scene, pausing from time to time to stroke the trunks of the weeping willow trees. Then, a little "Moon drunk," you play hide-and-seek with your canine guide among the curtains of the trees' branches. You feel completely at peace and content in this valley, as if you had always, somehow, known it.

Chasing after the wolfhound, you stumble upon a glade among the trees. In its center stands a circle formed of nine upright dolmens, each stone twice your height. In the center of this circle is a stone font; water, filling it to the brim, shimmers in the moonlight, and pale gray *artemesia* grow around the font's base. An atmosphere of power and awe permeates the glade; it seems to emanate from the font and from the tall sentinel stones that encompass it. You wonder whether you should retrace your steps from the glade; but the

wolfhound looks up at you and slowly wags his tail, as if to reassure you that all is well. Putting your apprehension aside, you follow the guiding hound, who begins to lope around the stone circle's perimeter. Your misgivings forgotten, you enter into the spirit of the game and try to catch the great dog's tail, as the Moon rises higher and higher in the vault of heaven.

Abruptly, the wolfhound stops in his tracks. You have to swerve aside quickly to avoid colliding with him. The hound sits looking up into the sky. You follow his gaze, and see that the full disc of the Moon is almost directly overhead. Throwing back his head, the hound emits a howl that fills the valley, and echoes back from the surrounding hills. In the aftermath of the howl, all seems silent; even the tinkling stream seems subdued and remote now. The wolfhound stands and begins to trot, weaving in and out of the nine stones. He looks over his shoulder at you as if to say: "Follow." You do.

Human and canine, representatives of two kingdoms of creation, interweave between the members of a third, the mineral kingdom. It becomes a dance. The quartz embedded in the stones glimmers in the moonlight as your light step takes you in and about them. You've lost count of the circuits you've both made—just dancing in the silver light in this enchanted place. The wolfhound turns inward, following—you both spiral inward toward the circle's center—and come to a halt a little way from the stone font. Again the hound emits his mournful howl, as the Moon comes directly overhead. A moonbeam—an "arrow of Diana"—floods downward to illuminate the circle, and a perfect image of the Moon is reflected in the font's waters.

The shaft of moonlight grows in brightness, until it becomes a pillar of silver-blue fire, uniting the Moon above with her image in the watery mirror below. The column of moonfire pulsates and turns, increasing in strength and diameter. The font becomes lit by the lunar flame and its appearance takes on the gentle luster of pearl.

Now, filled to overflowing, the moonfire spills over the font's rim, pours onto the ground, and flows out to the circle's edge. As the cold, silvery fire sweeps past your legs, a thrill of icy power rushes up your spine, and centers at your forehead. The sensation affects your vision; a curtain of swirling colors covers everything: purple, indigo, silver haze, deep magenta and purest violet fill your sight.

Adjusting to a higher level of perception, you see the scene with spiritual sight. Each of the dolmens in the circle is now a great crystal, receiving and imparting the Moon's power, vibrating, singing as it resonates; each one linked to its sister stones, each tone different, forming an arpeggio of sound. You know now why the ancients named such circles "choirs." And standing between each crystal monolith is an *angel!* Nine members of the Host of the Cherubim form a circle with the crystals, transmuting and augmenting their energy.

The Cherubim wear the forms of beautiful humans, beyond the distinction of gender, yet balancing the noblest aspects of both. Their large, slanted eyes pierce the cosmos, and all levels of being lie open to their sight. Strong are they—the Cherubim—strong beyond the imaginings of mortals. Their presence is one of irresistible power, yet that power is ensouled by a brooding love. Their aura-wings are living glories that both veil and frame them. Each angel is crowned by a flame of white brilliance.

For the third and final time the wolfhound howls, and as the sound fades you hear the song of the Circle of Power more clearly than before. The huge crystals hum deep bass notes, like a mighty organ. In response, the auras of the Cherubim grow in intensity and flash out musical notes that descant those of the crystals—high, sweet notes of unimaginable purity.

Facing you, across the font, an energy pattern begins to form. Colored a silver-shot violet, it gathers in size and substance, it quivers open, to reveal the Archangel Gabriel, high servant of The All-Holy One. The "thought presence" that the Archangel of the Moon

wears is nine feet in height, and his violet and silver wings brush the circle's perimeter. He is robed in the blues of heaven and of the ocean. Upon his forehead is a silver diadem upon which, in letters of fire, shines the Name of God. In one hand, Gabriel wields a rod of power flowering with white lilies; and in the other, he bears the chalice of the Moon. The archangel's eyes are green as a storm-tossed sea, and all around him is the sound of mighty waters.

Here, before you, stands the "Mighty One of God," the Annunciator of the Christoi. Awe has you by the throat, as the slanting, green eyes of this celestial being—who *was* before the galaxies were born—hold you within their gaze. Yet, despite the transcendent power of the archangel, you are aware that he is veiling his potency, stepping it down so that you might be able to endure it and communion might take place. There is a tingling in your mind, an adjustment, like a radio being tuned. Then, by his mind-touch, the archangel's voice sounds, bell-like, in your mind:

**Hail, Child of Earth, offspring of The One. Much joy is ours that you seek your heritage and call me and my brethren to assist you upon the great journey to divinity. For we be of One Source, you and I. Use the sacred knowledge imparted to you and profane it not, so that flowers may adorn your path. Call us when the cycles are propitious—known by the instructed—by the brightening and dimming of the satellite that is your planet's Moon. Now gaze, if you will, into the Font of Vision.**

You look into the waters of the font, and there forms an image of a strange crown. It has two horns, and between them rests a Crescent

Moon and a single star. Wonderingly you look back up at Gabriel. He says:

**By this sigil you can summon me from the uttermost. Let your mind create it in silver fire, and I will be with you. Use it wisely. Since the days of Enoch, now the Prince of the Countenances, have I been called to answer humanity's prayers. You may return to this circle of power whenever you have need. The guide will bring you; but know that he be no true earth creature, but a spirit of the Moon. With practice you shall have speech with him. Now, if you will, receive by me the Blessing of The One.**

The archangel's face grows brighter and brighter, until its radiance makes you lower your face. But the eyes of the archangel remain in your mind, eyes that have beheld the Divine face unto face.

When you look up again, Gabriel and his train of Cherubim have gone. You are standing in a circle of nine gray stones, next to a weathered stone font with rainwater caught in it. Lying at the base of the font is a large wolfhound with a collar of moonstones linked with silver. The Moon is now sinking from sight behind the hills that surround this sacred valley.

With the guiding hound you leave the Circle of the Moon, and return by the willow trees along the stream's bank, toward the hill by which you came. As you mount the sloping sides, you hear the hooting of an owl, and wonder if it is the same owl you saw in flight—Oh, how long ago?

At the hill's summit, you turn to look over the valley, now hidden in shadows again. A pale green mist that sparkles with silver motes begins to rise; it is time to thank your guide. The wolfhound

rears and places his front paws upon your shoulders. He licks your cheek with his warm tongue; as he does so you hear his voice in your mind. **“My name is Atliel. Come and play again.”** The mist covers you, and you experience the same floating sensation as before until you find yourself settled gently into your body.

Make sure you are fully aware of the physical level; have a good stretch and a warm drink. Then record your interior journey before the details and emotional responses fade from memory.

## Healing in Its Wings



*[T]he Sun of righteousness arises with healing in his wings.<sup>1</sup>*

**A**ngels are ministers of the Altar of Life. Their oversight of incarnate life—with all its complex functions and interrelationships—results in them having great healing abilities within their appointed fields. However, they do not understand the total picture when it comes to humanity, because angels have never worn bodies or come under the sway of the laws that govern embodiment. Humans, as we have said, are a complex mesh of spirit, psyche, and physicality. So, although an angel may specialize in disorders of the nervous system, for example, that angel is limited to that area alone, and would be quite useless if invoked for healing dam-

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1. Malachi 4:2.



aged bones. Nor do angels understand per se the emotional states that may arise from ill health. Thus, a person who invokes the angels for the purpose of healing needs to know precisely which angelic to invoke for the treatment of a specific disorder.

The healing aspect of the Sacred Magic of the Angels has no diagnostic value, nor will it make someone a healer—although healers may use it to augment their work. The Sacred Magic of the Angels will, however, enable a practitioner to successfully invoke for healing of specific illnesses.

The healing that the angels bring about usually occurs through natural channels. People are often used as agents by the angels; a person may be inspired to go to a different doctor; an acquaintance may speak of a healer of whom the sufferer had not previously known; a magazine article or television program may supply information that leads to an understanding of the illness and its subsequent healing. All the healing professionals—nurses, surgeons, vets, doctors, dentists, etc.—are linked to the healing ministry of the angels. Yet sometimes, the healing that comes through the instrumentality of the angels is of a miraculous order. These miraculous manifestations of healing usually occur only when there is no other way to bring the results about. I have personally known of hundreds of cases of healing brought about after angelic invocation has been made. The only times I have seen miraculous healings (or healing which are currently called “miraculous,” but which may well obey laws of which we are ignorant at this time) have been in cases where the medical professions have despaired or pronounced the situation hopeless. If I have learned anything in my years of practicing the angelic magic, it is this: that Heaven is not deaf (though we usually are); and that “hope” is an impulse arising from the human spirit’s innate knowledge of its own eternal nature. When healing is willed from Above, organs can be regenerated, hereditary or terminal diseases can be healed, and the dead can be raised up.

## *Dis-ease*

TO UNDERSTAND HEALING, WE MUST first examine why, in the workings of Providence, sickness, illness, or disease occur at all. The subject is complex and vast. What follows can only be a generalization of the principles involved, and should not be thought of as dogmatic or exhaustive.

We come into our first incarnation as naive, sentient beings, possessed of free will and endowed with God-like potential. Indeed, the purpose of humanity is to express the divine in a unique way upon this planet and, in the future, perhaps on others, too. We are growing, learning how to express our potential God-nature.

As untried and naive beings, we are at first clumsy and careless. Our thoughts, words, and actions tend to be inaccurate. Indeed, the root meaning of the word "transgression" (from which the concept of sin arises) means "to miss the mark," to be "off target." Transgression causes imbalance and misalignment within the overall web of energy. The energy that these unskillful expressions generate gives rise to adverse karma. Karma is not the oriental, fatalistic teaching that many hold. All the mystery traditions—Eastern and Western—have always viewed karma as an observable phenomenon. Adverse karma is simply the corrective for misapplied and unbalanced energy. It is not some punishment meted out for bad behavior. Rather, karma is educational. The areas in our lives where adverse karma is observable show us the very places where we need to focus our attention. Illness, for example, is in most cases the result of karma. But the very nature of the illness—its symptoms, the area of the body or mind affected, the restrictions it brings—are all indicators of what needs to be done to correct the imbalance and so restore health.

For example, many heart diseases are caused by a continual refusal to express emotions; a habitual reaction of suppressing the flow

of emotional energy eventual impinges on the physical organ itself, and the heart begins to resist the flow of blood through the body.

Disease can also be caused by tensions within a person. Working in a job that is safe and secure is "common sense," yet a person may have powerful creative forces running through the fabric of his or her psyche. These forces need to be expressed. But the individual, perhaps through parental programming or "education," may be too fearful to live in the moment. A lack of knowledge about the universe, resulting in a deep distrust of life, makes this person chain him- or herself to a way of life that is hated. Consequently the hate, fueled by frustration, builds over the years, souring the relationship with life and warping the capacity for joy. Finally the hate turns in upon the individual who literally, though unconsciously, wills him- or herself out of physical existence. The only corrective to such a scenario is to take the advice of Joseph Campbell and "follow your bliss."

Many of the greatest conversions, discoveries, and transformations of lives have occurred in a sickbed. When a disease manifests, ask "Why has this come?" "What are the lessons held in this that I need to learn?" Try to resist the emotional reaction of "Why me?" and move adventurously forward to seek the understanding that the universe is holding out to you. Go inside yourself, ask your body (it has an animal intelligence of its own) where it wants you to focus your attention. Go on an imaginary journey, observe and record those scenes in which you find yourself, and those characters whom you meet. These observations will give you indicators of what is happening deep down. Many people get sick frequently, but not seriously, because it is the *only* time that they reflect on their lives' history or direction.

Then, when you have done all that you can, invoke the relevant angel saying:

**"Angel—may the illness I endure be borne for a good reason or speedily pass away."**

## *The Teaching Angels as Healers*

EACH OF THE TEACHING ANGELS, who are also planetary angels, may be invoked to assist in the healing of various diseases. When you know which angel has rulership, you may invoke that angel through a letter of petition (see Table 2, page 62). The omens that follow your petition are signs of consent. Whenever you have to deal with a disease without knowing which angel to petition, invoke the Archangel Raphael, asking him to take the petition to whichever angelic being has rulership. As the principal healing angel, and as ruler of communication, Raphael will take your petition on "a wing and a prayer."

### SURGERY

Prior to undergoing any surgery, always invoke the Angel Samael of Mars. He will not only guide the surgeon's hand during the operation itself; he also stimulates the physical body's recuperative powers afterward. General anesthetic is very depleting to the body. Indeed, much etheric energy is lost in the unconscious condition, the very vivid dreams that accompany anesthesia indicating just how far the psyche has withdrawn from the physical sheath.

A friend of mine in Sweden who is a surgeon and a healer (he's also a Christian priest and a Mason) did some very interesting post-operative experiments. He unobtrusively charged some of his patients with healing energy while inspecting them, while for others, he left the healing to run its natural course. He monitored all the cases according to scientific discipline. In all cases he found that the patients who had been infused with healing energy recovered faster and with less discomfort.

Table 2. *Angelic Rulerships in Healing.*

ANGEL	SYMPTOM
Michael	Any diseases of the heart or the spine; this includes the back and its muscles.
Gabriel	Female health (diseases of the breasts, anything related to childbirth, including recovery from its effects). All stomach complaints, warts, sterility, edema (for both sexes).
Samael	All wounds, rashes, infections, any ailment that causes eruptive spots, migraine. Samael is the patron of surgery.
Raphael	<i>The healing angel, concered with general health and all lung and chest complaints. Particularly benevolent regarding the health of children, birds, and small animals.</i>
Sachiel	Problems of poor blood circulation, such as varicose veins or piles and the health of ankles and feet.
Haniel	Has no rulership in the healing arts.
Cassiel	Rheumatism, arthritis, all ills caused by cold or damp conditions; works well with diseases of the elderly, he brings lasting relief if not total cure. Cassiel is very slow, so if there is urgency, invoke him through the Archangel Raphael.
Uriel	All problems of the nervous system.
Asariel	Insanity, obsessions, and delusions; problems arising from passive psychism.

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## HOSPITALS

Every single hospital is presided over by a major angel of healing, and many other members of the angelic kingdom serve in hospitals as well. In a general hospital, one would find angels of Mars (Samael) overseeing surgery and revitalizing depleted bodies, angels of the Moon (Gabriel) assisting new souls to enter physical life through the portal of birth (the Gates of Ivory),<sup>2</sup> healing angels specializing in various illnesses, and the merciful shepherding angels, the angels of Saturn (Cassiel), lifting souls gently out of their outworn bodies and on into the Light.

Hospital chapels often have a deep atmosphere, as if the experience of suffering strips away small concerns and evokes a more direct relationship to life and to the Source of all life. You rarely find superficial prayers being said in hospital chapels. Most healing work done by angels occurs at night, when the astral bodies of patients leave the physical sheath to replenish themselves on their own level. The absence of the sick person's consciousness enables the healing energy directed by the angels to flow without impediment. The hustle and bustle of a busy hospital ward is gone at night, except in emergencies; the hardworking nurses keep their carefilled vigil till the dawn; and the angels of mercy wing their way to the beds of pain and distress to perform their invisible ministrations. Some of the angels work directly on the physical bodies, focusing the radiant light into them; others take the sleeping souls to various inner plane centers of healing, such as the still waters.

If you go to visit a sick person in the hospital, go to the hospital chapel first. Silently center yourself, ask for a blessing from Above upon the work of the presiding angel of the hospital, then invoke the healing angels, petitioning them to minister to the sick person. You may use this invocation:

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2. A reference to the pelvic girdle.

**Divine Creator, Eternal Fountain of Life, send Thy Angels of Healing, the Hosts of Raphael, to bring wholeness and peace to {Name of sick person here}. Let every muscle, every nerve, every cell, every atom, be enfolded in the Light of Thy Love. May the body, mind and soul of {Name} be filled with Thy transforming grace. May the flower of {Name's} heart, be open to the power of Thy rays. Amen.**

**Angels of Healing, Golden Ones of the Sun, bring wholeness and healing to {Name} Selah.**

Having thus invoked the healing angels, go to visit the person you have come to see. Try to touch him or her; hold hands while you are visiting. You may be used as a channel for healing by the angels.<sup>3</sup>

Remember whenever you pass a hospital to direct a blessing to its angel. This doesn't have to be a spoken invocation; just a single thought—swift as an arrow—is enough. We have no real conception of what a tremendous help it is to these angels of mercy to have physical beings recognize and bless their unspoken labors.

## Birth

EVERY BIRTH, WHETHER OF A HUMAN or of an animal, is attended by angels. The act of giving birth is a major initiatory experience for a female of any species. In humans, the mother-to-be offers her life that the Door of Birth may open. The incarnating soul is also very

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3. This invocation may be used at any sickbed.

vulnerable at this time. *The Jewish Prayer Book* contains a prayer for those souls who "have drawn near the Earth, and passed by."<sup>4</sup>

A friend of mine, now on the side of the angels, told me how, one Sunday morning as he was walking in North London, his inner attention was drawn to a nearby alley. Following his intuition, he entered the alley and perceived with his soul-sight the presence of Our Lady, the holy Mother Mary, attended by angelic beings. The vision was glorious, awesome, yet tender past telling. When my friend had recovered enough to approach closer, he found that the physical plane focus of this inner gathering was a cat, lying in the refuse of the alley, giving birth to her kittens.

The attendant angels at births are principally those of the Choir of the Cherubim, among whose roles is the supervision the Treasure House of Souls. Sometimes at a birth, the presence of Mary, Isis, or Kan-Yin will manifest. These august and tender archetypes are forms of the Mother Love of The One, and come to bless the "drawing of breath." A discrete nightlight, lit with the intention of welcoming the Cherubim to a birthing, is of value.

Phoebe Payne, a seer of high quality, recounted her observations of a birth in a nursing home in the 1920s, from the inner viewpoint:

. . . It was an area of curiously subdued, soft, effulgent light, and seemed to be created by the Angels attendant upon the birth of the child. Within this space the brilliant colouring of the Angels flashed and shone in alternating hues, creating an exquisite effect of mingling colour and sound, which sometimes formed itself into rhythmic patterns, sometimes into billowing clouds of glorious colouring.

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4. See *The Authorized Daily Prayer Book of the United Hebrew Congregations of the British Commonwealth of Nations* (London, 1962).



As far as one could tell, the Angels spoke and worked in terms of consciousness rather than through any more concrete medium of expression. A ceremony seemed to be going on, in which the Angels attendant upon the doctor, the incarnating ego (person), and the presiding Angel were the chief celebrants. They appeared to be enacting a definite ritual, simple and yet profoundly mystical, which culminated, after the actual birth, in the giving of the infant into the charge of another Angel. . . .

The Angel presiding over the whole ceremony was an Angel of wonderful dignity and power, with a sacerdotal authority which was felt linked with the innermost heart of the World Mother. Through this radiant figure poured a flood of sympathy and understanding towards the mother, at the same time conferring a benediction upon her sublime function of womanhood, and uniting the highest aspects of her consciousness with a sense of the presence of the great Lady Mother. . . . In some deeply mystical way this Angel seemed to be the direct representative of Our Lady, transmuting Her influence to the degree in which it could be received by the soul of the mother. He appeared to be the tabernacle in which the celebration of a mystery took place, acting as a link with the higher spiritual realms than could be contacted by the egos of those present. . . .

The Angel himself was a glorious being, some eight or ten feet in height, with a body like molten gold, gleaming through enveloping draperies of dazzling azure blue. . . . His eyes were unfathomable pools of deep violet light. Upon his breast lay a scintillating star of white light, and this remained radiantly white throughout the whole ceremony. . . . At the moment when the child drew its first breath these white rays (from the "star") seemed to shoot

out in long shafts and enfold for a second both mother and child.<sup>5</sup>

Beings other than angels attend a birth; inner plane friends of the incarnating soul will often come. It is just the same as when we accompany friends to an airport, dock, or station when they depart upon a long journey. In ancient Egypt, seer-priests, Priests of Ma'at, would watch royal births to ascertain the quality of the incoming soul by observing those who accompanied the newborn. In fact, from the angelic perspective, the processes of birth that they facilitate are the mirror-image of another event that is also always attended by angels—death.

## Transition

THE ANCIENT GREEKS PORTRAYED their death god, Thanatos, as a beautiful, dark-haired, winged youth. In our Western culture, most births (though by no means all) are generally perceived as “happy” events. Most deaths (though by no means all) are generally perceived as “sad” events. Fortunately, much good work is now being done by thanatologists like Elisabeth Kübler-Ross and Stephen Levine to transform our culture's view of death, and to empower others to assist the dying to prepare holistically for their first step on their Journey to Light. Elisabeth Kübler-Ross spoke of her experiences assisting dying children, and of her awareness in such cases of the presence of the Holy Lady Mary and the perfume of roses, giving reality to the prayer *Ave Maria*: “Holy Mary, mother of God, be with us now and at the hour of our death.” Likewise, “Mother” is the name for God upon the lips and hearts of all children. Hospices, usu-

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5. From private correspondence.

ally presided over by a senior shepherding angel, are a great blessing to the dying.

In reality, the womb and the tomb represent two aspects of a continuous flow. Our perceptions of that flow are simply a matter of which way we are facing. In fact, in ancient lore, the "Gate of Horn" has a sign on its lintel, one side of which says *Entrance*, the other side of which says *Exit*. All else is a matter of perspective.

Ideally, at physical death, the prepared soul withdraws calmly from the physical vehicle—the silver cord connecting the physical and the etheric bodies breaks (like the umbilical cord at birth), and the soul is set free upon the astral level. The disembodied soul then translates to the spiritual level, where the incarnation as a whole is assessed by the Higher-Self. What is beneficial is distilled and absorbed by the spirit, what is not is cast out. After the self-judgment, a soul usually passes to a purgative state to work on any blemishes, since few of us emerge from incarnation spotless. After purification, the soul passes to one of the "paradises," catching up with very, very old friends before the call to go forth comes again. In other cases, where evil has been the keynote of an incarnation, the soul passes to one of the hells until atonement has been made. Our dreams and our nightmares are the frontiers of paradise and hell.

Unlike birth, where the incarnating soul has little effective free will, the transition of death is fraught with pathologies. Others have written extensively on the subject,<sup>6</sup> so I will confine myself to how death interfaces with the angels.

One of the most common pathologies of the after-death experience is the plight of the "earth-bound." These are souls who either do not believe that they are dead (a very common occurrence for short periods of time, rather like shock), or souls who willfully refuse

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6. Readers might like to explore Dion Fortune's *Through the Gates of Death* (London: Aquarian Press, 1987), and C. W. Leadbeater's *The Devachnic Plane* (East Sussex, England: Society of Metaphysicians, 1986).

to leave the Earth plane. Jesus put it very well when he said, "Where your heart is, there will your treasure be also" (Matthew 6:21). If a person's main focus in life—to the virtual exclusion of all else—has been the material realm, it is quite natural for them to gravitate to that realm and not wish to pass to any other. The film *Blithe Spirit*, and the more recent film *Ghost*, both deal with examples of the earth-bound condition.

No one should die alone, as Mother Teresa of Calcutta shows us by the example of her work. On the hidden side of life, it is a fact that not a single soul goes out of embodiment unattended. Most individuals at death are met again by their friends upon the long journey, who attended their birth, and by loved ones who have already made their transition. The angels that minister to the dead and dying are sometimes called the "shepherding angels." They are kin to Angel Cassiel of Saturn and serve under the great Archangel Tzaphkiel.

Not all deaths bring consolation. The transitions of those who have lived lives of evil, willfully inflicting pain and suffering upon others, undergo deaths darkened by fear. Such individuals are awaited by loathsome, parasitic, shadow-creatures whom they have unknowingly "fed" during life by their actions. These astral carrion relentlessly wait to devour the disintegrating psyche. Also waiting are the victims on the other side who may have decided not to "turn the other cheek" to the evil done to them in life. For just as free will and self-determination do not cease with death, neither does hate or revenge, redemption or love. Even to people who have willfully done much evil there comes, at the moment of transition, a bright angel who will guide them, if they will but clasp the outstretched hand.

Cultures other than ours have wisely sought ways to assist disincarnating souls: the Priests of Anubis and Osiris in ancient Egypt, the Priestesses of Persephone in Greece and Rome. In fact, Tibetan Buddhist Lamas still attend the dying and guide them, not only up to the moment of separation from the physical plane, but afterward,

guiding them telepathically upon the inner journey. The Jewish recommendation to "accompany the dead" is an esoteric reference to the act of guiding the newly departed safely through the lower astral plane, back to the Spirit who is the "father," the seed-giver of the incarnate personality—in Hebrew wisdom, esoterically referred to as "the bosom of Abraham." Spiritualist Rescue Circles and Catholic Requiem Masses also do much good in guiding wandering souls to havens of light, from whence the shepherding angels can take them onward. I have been told of a loose-knit society of Catholic priests who, despite the theologians, offer a Requiem Mass once a month with the intention of releasing a soul from hell.

Deaths that occur suddenly, as a result of violence, accident, or a natural disaster, invariably involve trauma for the newly dead. It has been known that after a fatal plane crash the shepherding angels arrive on the astral scene wearing the mental forms of doctors and nurses. They help distressed and shocked victims, rebuild the astral double of the airplane, and then transport the newly disembodied to the simulacrum of an airport, that just happens to be one of the antechambers on the Inner levels to the place of peace. Angels who work with the dying rarely turn up in their own forms except in the case of an advanced soul. They usually wear forms that comfort those making their transition. When events occur that cause multiple fatalities—earthquakes, bombings, etc.—incarnate humans who have the compassion and the capabilities leave their bodies in trance or sleep, and project on the astral level to the site of the disaster, where they work under the supervision of the shepherding angels. This is one of the meanings of the phrase in scripture which enjoins us to "serve the Most Holy One by night and by day," and is one of the ways in which angels and humans can cooperate in the service of God.

If you attend the dying, try not to bring fear or sorrow, but endeavor to radiate the assurance that arises from the knowledge of human immortality. Remember, these people are not passing into

oblivion. They are only changing worlds. They are shedding a suit of clothes, and will put on a new suit at some future time. Those drawing near the portal of death tend to become very psychic toward the end. It can be very reassuring for them to have someone nearby for whom the unseen holds little fear.

Mentally send a call to Angel Cassiel and the shepherding angels. Build up in your imagination Cassiel's Call Sign, the Ladder of Jacob, a vast ladder spanning the realms, with the angelics ascending and descending thereon. Quietly speak the invitation:

**Come forth to meet [Name] ye angels of the Lord; may the choirs of angels receive [him/her], and guide [him/her] into perpetual light.**

**In the name of the Most Gracious One, be thou [Name] encompassed by the Princes of the heavenly court. May Raphael be at thy right hand; Gabriel at thy left hand; behind thee follows Michael; and before thee leads Uriel. Above thy head shines the candle of the Most High, before Whose light all shadows shall flee. Amen.**

Invoke the shepherding angels to help the transition, to make smooth the way; and welcome them as they come to guide the dying into peace. Then shall the chamber of death become a doorway into Heaven, lit by a glorious Sun such as the Earth has never seen.

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## EXERCISE 3

# Seroants of the Altar of Life



**T**his ritual is designed as an invocation for “absent healing.” It is primarily a summoning of the Archangel Raphael and, as such, can be used even if one does not know the nature of the illness from which a person is suffering. For Raphael, as the angel of healing *par excellence* and the ruler of communication, will carry the ritual intention to whatever angelics are necessary for healing to occur. This ritual should not, however, be performed if the sick person has not requested help or healing from you; it is vital that the individual has given you permission to help. To do this working without prior permission is to “violate the ancient landmarks,” to seek to invade another person’s auric field; such an action—however well inten-

tioned—is a transgression against Divine Law, which upholds the sanctity of free will.

This ceremony may also be used to heal an unwholesome situation if one of the parties involved has sought aid from you, but you must make no stipulations regarding the result and must seek healing or wholeness for *all* the parties involved. There are times when situations become redundant; those involved become locked in the grip of the tyranny of past histories and feel unable to move forward on the journey. We often prefer to remain with what we know, rather than to take the next step into the unknown future. In cases like these, we all need the occasional reminder that “the next step” is our next movement in the Great Dance that leads to our greater unfolding—and therefore to our greater fulfillment.

Ideally this ceremony should be performed upon a Sunday or a Wednesday when the Moon is waxing. But in extreme circumstances, it may be performed at any time. To work this ritual you will need, in addition to the usual equipment:

- Six yellow candles;
- A handkerchief (preferably one belonging to the person for whom the ritual is worked);
- A small amount of olive oil in a bowl or saucer;
- An item that will serve as a link with the person who has asked for healing. (If the person has supplied the handkerchief, that is sufficient; otherwise you will need a photograph of the individual, or a letter he or she has written.)

Arrange your sacred space so that the altar is in the center. Place the six yellow candles in their holders around the central lamp on the Altar, so that they form the points of the Star of David. This



symbol of the six-rayed star is a sign of great potency, and represents that unconditional love which arises from the awareness of the primal unity of all things. Since this is our Higher Self's normal mode of consciousness, this symbol of the Star of Unity "speaks" profoundly to the Higher Self of both the person performing the ritual and the person for whom the ceremony is being offered. The energy this ritual generates is thus placed at the disposal of the ill person's Higher Self. The healing energy flows from the superconscious level of the Higher Self, through the astral, etheric, and physical vehicles—which are simultaneously the mental, emotional, and subconscious levels—resulting in the harmonious balance that is wholeness.

Having purified yourself with an ablution, enter the sacred space and light the lamp upon the altar and the incense. Begin by establishing a gentle and rhythmic breath cycle. Let your mind enter a state of meditation; deepen it as you become, however briefly, aware of the Immanence at the center of your being. Recognize that this, the God-within, is the Source from which all life and all healing and all vitality radiates continuously. Be renewed beneath the shadow of His wings. Ask for permission to proceed with the ritual, wait a while and, if no sign is given to condemn the working, then commence with the rite.

Go to the four quarters in turn and invoke the presence of the *Malakim*, the angels of the Sun who have rulership over the elements. Facing the East, send this call:

**Paralda, servant of the All-Highest, golden king of the sylphs of air, hear my voice. Come to the East, the station of the rising Sun, and breathe the breath of life into this sacred place, for the healing of [Name].** (*In the air before you [in front of you], trace clockwise a circle with a single point at its center—the sign of the Solar Logos.*)

Facing South, send this call:

**Djinn, servant of the All-Highest, golden king of the salamanders of fire, hear my voice. Come to the South, the station of the Sun at noonday, and kindle the fire of vitality within this sacred place, for the healing of [Name].**  
*(Trace the circle with a point in its center.)*

Facing West, send this call:

**Nixsa, servant of the All-Highest, golden king of the undines of water, hear my voice. Come to the West, the station of the setting Sun, and pour the dew of Heaven's grace into this sacred place, for the healing of [Name].** *(Trace the circle with a point in its center.)*

Facing North, send this call:

**Ghob, servant of the All-Highest, golden king of the gnomes of the sweet Earth, hear my voice. Come to the North, the station of the Sun at midnight, and plant the seeds of new growth and blooming within this sacred place, for the healing of [Name].** *(Trace the circle with a point in its center.)*

Returning to the altar, spread out your arms, and say:

**Ye Malakim, be welcome here; The One—by me—greet you. Selah.**

Now take up the article which links you to the ill person, and present it before the lamp upon the altar, saying:

**Behold, O Lord of the Universe, Thy child** *[Name here]* **who is in sickness and suffering. If it be Thy will, send Thy Holy Archangel Raphael, Thy healing hand from the sphere of splendor, to heal** *[him/her]*.

Place the link and the handkerchief on the altar before the lamp, within the star of six candles, and light a taper from the lamp. Starting with the candle in the East, light each of the six candles in a clockwise direction.

With the 1st candle say: **YOD**  
 With the 2nd candle say: **HEH**  
 With the 3rd candle say: **VAV.**  
 With the 4th candle say: **HEH**  
 With the 5th candle say: **ELOAH**  
 With the 6th candle say: **VA-DA'ATH**

Close the circle with these words:

**In the name of the Divine Creator, I encompass** *[Name here]* **about with the star of eternal love.**

Now take the olive oil and breathe upon it six times, intoning with each breath, "**Raphael.**" See a stream of golden energy imbue the oil as each breath is breathed upon it. Mentally calling upon all the invoked sacred powers present, anoint the handkerchief with the oil, using again the symbol of the Solar Logos; and visualize as you do so, the sick person's face upon the screen of the white fabric. Say:

**In the name of YAHVEH-Eloah-va-Da'ath, and invoking the help of the holy Archangel Raphael and the Malakhim of God, I anoint thee [Name] with oil, that thou mayest receive health of soul and body. May the Holy One anoint thee with the oil of gladness, and give thy soul peace.**

Stand back for a while, and observe the flow of healing energies from the Quarters and from Above as they play upon the handkerchief within the star of candles. Sometimes you will find an excess of energy that flows into you as well; on other occasions, you may emerge from the working feeling depleted.

When you feel the time is right, fold the handkerchief into quarters and place it under the altar lamp; let it remain there until you give or send it to the person for whom it has been blessed, who should keep it upon his or her person until the illness has passed. Now at each quarter, starting with the North and going counter-clockwise through West, South, and ending with the East, say:

**Angel of the Sun, Malakh of the sprites of the elements, I thank you for your service. Depart in peace, as The One blesses you by me.**

Gesture from your heart in the direction you address, allowing the light of the Inmost One to bless His children of other evolutions.



WHEN ALL THIS IS ACCOMPLISHED, give thanks in either your own words, or in silence, at the altar. Allow the six yellow candles to burn for half an hour or so before extinguishing them. The candles may be saved to work the same ceremony on another occasion.

## By Their Signs Ye Shall Know Them



*For He shall give His angels charge over thee,  
to keep thee in all thy ways.<sup>1</sup>*

**I**n this chapter you will learn how to invoke the teaching angels to help you with those matters that they rule. The method used is that of Angelic Petition. This is a way of invoking a particular angel directly, unlike the Moon magic, where the angels can only be invoked through the Archangel Gabriel. To avail yourself of this method, you will need to learn the colors, the days of rulership, and the personal “call signs” of the teaching angels. You will also learn the “Language of Omens” by which the angels will communicate with you.

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1. Psalms 91:11.

## The Language of Omens

THE ANGELS COMMUNICATE WITH most people through the subconscious mind. Only those few specifically trained or gifted by Grace speak with them face to face. Subconsciousness is the aspect of mentality that we share with *all* other life-forms—mineral, vegetable, and animal. Because subconsciousness is common to all, we can thereby communicate with everything else. The basis of this amazing fact is the life of The One, which permeates and ensouls everything. But communication between the various life-forms does not necessarily occur in the spoken language. Images, emotions, and impressions are the more usual empathic forms of communication.

It is the same with the inner planes of being. Although to some seers it seems that an entity is "talking," in fact, the communication is made by the resonance between two minds sharing the same state of consciousness. This does not seem so peculiar when you remember occasions when you "knew" what a friend was feeling. Although it is unlikely that the words of your thought were identical to that of your friend, the feeling underlying his state of consciousness was picked up by you telepathically. Like many psychic faculties, telepathy is far more common than most people suspect. All psychic faculties require emotional input to fuel them. Empathy between two beings enables communication. A sincere recognition of the Divine within another being—be it animal, tree, crystal or rock—allied with a calm state of mind and patience, will enable a person to hear and learn from "the Song of Creation."

However, as a person practices the sacred magic, he or she will gradually become attuned to the vibration rate of the angelics and, in most cases, a direct form of communication will result. The exercises in this book, the pathworkings and the rituals, have been specifically designed to facilitate this.

To communicate with humanity the angels use the Language of Omens. This means that they use the various animals, birds, and

trees that are sacred to them as messages to us. An omen must be synchronistic and spontaneous, and must occur within the specified time-orbit of each angel. For example: oranges are sacred to the Archangel Michael, and a gift of them is an omen from him if received within seven days of invoking him. However, if you invoke this archangel and then suggest to someone that they buy you oranges this would *not* constitute an omen. But, perhaps, someone had, without your knowledge, posted oranges to you from Italy weeks *before* you invoked the Archangel, and these oranges arrived as a surprise gift *after* the invocation. Would this constitute a genuine omen? Yes, it would; it was not premeditated by you and arrived at the right time; i.e., within seven days of the invocation. Trying to force or fake omens fools no one, except yourself. An omen must occur spontaneously and unexpectedly. When you receive a true omen, you *know it*; your heart "burns inside your breast" in reaction to the angelic sign.

A consequence of this form of communication is that happenings and events that other people regard as trivial may have great import to someone working with the angels. It also results in reactions and/or behavior that other people may find baffling. An illustration will be helpful. The Angel Sachiel rules monetary and financial help. Among the traditional omens of Sachiel's consent to give monetary help is the finding of a foreign coin in your change. Now most people on finding a foreign coin in their change do not exactly "bless the Lord." But I've seen one of my fellow-practitioners of angelic magic whoop for joy and leap in the air on discovering a foreign coin, thus shocking everybody else in the vicinity! You can imagine the difficulties posed by having to explain the reason for the practitioner's exuberant behavior.

To be a genuine omen from the angels, a sign must be specifically mentioned in the tradition; it must come within the specific time-orbit of each angel; and it must be spontaneous and unexpected.

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## The Sacred Scripts

THE PETITIONS TO THE ANGELS ARE WRITTEN in one of two scripts, or in some cases a combination of the two. Both scripts are found in Appendix I. The first one is called *The Theban Script* and is named after Honorius of Thebes. This script is used for both of the Moon talismans of power in chapter 2, and for petitions to various other angelic beings. To use this script, you simply change the Roman character of our alphabet into the equivalent character of the script.

The second sacred script is called the *Passing of the River Script*. Of the two, this script is the more powerful. Traditionally it is a primitive form of liturgical Hebrew, and its letters are living things. It is more difficult to use, since it requires more than simple transliteration, as in the Theban Script. The characters of the Passing of the River Script are phonetic in value. So when using this script, you must spell out the words phonetically.<sup>2</sup> You will see that this script has one character for SH and another for S, and similarly one character for T and another one for TH. It has no character for F, but uses the two that equate to the letters P and H. Two V characters are used to create a W. The same character may be used for J and for Y. There is also one character that can be used for L or for EL (this is used for the last syllable of the word "angEL," and for the proper names of the teaching angels). This may all sound complicated, but it is really quite simple when put into practice.

When writing in the *Passing of the River Script*, it is important that you *speak* the word you are writing as you write it, so that the power of this script reaches down through the levels into full manifestation by sound and sign. All letters of petition to the angels are written in the plural—you never write "please help me," always write "please help us."

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2. "Pleez" = "please," "phite" = "fight," "arkangel" = "archangel," etc.



FIRST ZODIACAL SIGN	SECOND ZODIACAL SIGN	PLANETARY SYMBOL	ANGEL'S CALL SIGN
<p><i>Here write the Name and Title of the Angel</i></p> <p><i>followed here by your petition</i></p> <p><i>and end with your name</i></p>			

Figure 3. Angelic Petitions.

All angelic petitions are written on squares of colored paper (colored according to each angel) in ink of a complimentary color. At the top of the petition a grid is drawn (see figure 3), in which are placed the symbols of the particular angel's rulership and the personal "call sign" of that angel. The request is then written in the appropriate sacred script/s. Only white candles are burned while writing the petition; colored candles are only used when forming angelic talismans (see chapter 6). The petition is kept for the specified amount of time, during which—if the petition is to be granted—the sign or signs of consent from the angel will come to you as an omen. When the specified time has elapsed, regardless of whether your request has been granted, the physical substance of the angel-

ic petition must be destroyed by fire, thus freeing the energy it contains.

If your petition does not receive a sign of consent, it may well be that the time is inappropriate. Angels, having an overview of creation, see how the various pieces of the jigsaw puzzle of life fit together. If a petition is refused, leave it for a few months and then invoke again; it may well be that the time has come. You must also learn to distinguish between *wanting* something and *needing* it; there is a great difference. Angelic assistance will not take the place of what you can achieve by your own efforts. It can and will augment your own efforts, and do what you cannot.

When a petition has been consented to by an angel, you can be absolutely certain that the result will come about within that angel's time-orbit (see chapter 1). Under The One, the angels are all powerful. If an angel has consented to your petition, the matter concerned is in the best hands in the universe. The results brought about by angelic intercession are sometimes more than magical. They may even be miraculous!

We will now consider each of the teaching angels in turn, giving the necessary information you will need to invoke their help in the matters that they rule.

## Archangel Gabriel

THE ARCHANGEL GABRIEL rules the Moon and its powers. There is a charming Arabic legend that at the beginning of creation the Sun and Moon were of equal brightness, both mirroring the luminosity of the Divine Throne. They were like two suns. As a consequence, the creatures of Earth could not distinguish day from night, when to labor and when to rest. So The One, Allah, in compassion commanded the Archangel Gabriel (*Jibril* in Arabic) to dim the light of the Moon. Gabriel did this by touching the lunar orb with His

wings. The Moon's light, once as bright as the Sun's, became gentle, cool, and silvery. The markings seen upon the Moon's face are said to be the traces left by the touch of the feathers of the archangel's wings.

The Archangel Gabriel may be petitioned on nights of the New and Full Moon, and on any Monday. The petition should be written on white paper in either blue or silver ink. It should be written throughout in the *Theban Script*, beginning with the words: "To Archangel Gabriel of the Moon," followed by the request, "please help (etc.);" and ended with, "thank you," and your name. Initiates of the Mysteries should sign the petition with their True Name. The symbols to be drawn upon petitions to the Archangel Gabriel are shown in figure 4. The letter of petition should be kept for twenty-eight days, an entire lunar cycle. It is during this time that Gabriel's omens of consent will come.

The omens which signify Gabriel's consent are many, including an unexpected gift in the form of shellfish, or an invitation to a meal at which shellfish are served; a gift of melons, lychees, or pears; a visit to a place where you find a pear tree in blossom or in fruit; a gift of silver or a surprise invitation to a christening or a birth rite of passage ceremony. To hear of a baby being born, or for a baby to visit your home for the first time, is a sign of Gabriel's consent, as is a strange dog honoring you with its affection, or a dog persistently barking outside your home. Acquiring a new dog or puppy, seeing a



Figure 4. The signs of Gabriel: the symbol of the zodiacal sign of Cancer the Crab; the Crescent signifying the waxing Moon; Gabriel's personal call sign, the Stellar-Lunar Corona.

weeping willow tree for the first time, or having your attention attracted to one unexpectedly are also positive signs. Moths entering your home; a spider taking up residence there, or the sight of a spider spinning its web; a moonbeam shining upon you or any place in your home; a gift of white flowers or a white flower suddenly blooming in your garden—any of these omens indicate that the Archangel Gabriel will grant and bless your request.

## Angel Samael

SAMAEL MAY BE PETITIONED upon any Tuesday. The “letter” to him should be made of white paper and written in red ink. The entire petition should be written in the *Passing of the River Script* and addressed: “To Angel Samael of Mars, the great protective angel,” followed by the request itself, an expression of gratitude, and your name. Samael’s letters are kept for seven days—from the Tuesday of invoking until the following Tuesday—and then burned. During these seven days his omen/signs will come if he consents to assist you. The four symbols to put at the top of petitions to the Angel Samael are shown in figure 5.

Samael’s signs of consent include the gift of a knife, sword, or any sharp instrument; knives falling onto the ground for any reason; the spilling of pepper or spices; sparks jumping from a fire, or any-

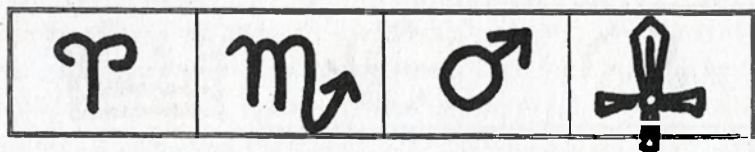


Figure 5. The signs of Samael: the hieroglyph of Aries the Ram; the sign of Scorpio the Scorpion; the symbol of the planet Mars; Samael’s personal call sign: the drawn, upright Sword.

thing catching on fire. To see red light, to be stung by a wasp or any other insect, or the appearance of a red spot can all signal Samael's consent; as can a gift of horse chestnuts, the unexpected sight of a monkey puzzle or pepper tree, a dream of sheep (and/or rams), or a gift of sheepskin or any ornament in the form of a sheep. If you have asked for healing in a particular part of your body, Samael may signal his consent by generating heat there. Any of these omens appearing within seven days of the petition are a sign that the protective angel will aid you.

## Archangel Raphael

LETTERS OF PETITION TO RAPHAEL are written upon any Wednesday. They are written in black ink upon yellow paper. In addition to the rulerships already mentioned, Raphael may be asked to help recover things that have been lost, to capture thieves, and for general protection from theft. You may write petitions to this Archangel in either of the two sacred scripts. The symbols for the petition are shown in figure 6. Letters to Raphael are kept for seven days and it is during this time that his omens will manifest.

Raphael may signal his consent by a bird entering your home or nesting near your house or garden. The gift of a bird, a talking bird giving you a message, a gift or the sudden blooming of yellow flow-

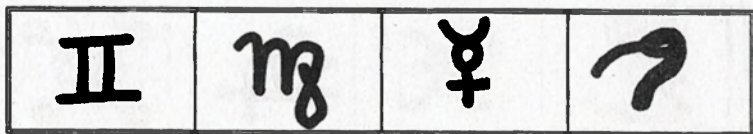


Figure 6. The signs of Raphael: the sign of Gemini the Twins; the glyph of Virgo; the symbol of the planet Mercury; Raphael's call sign, a bird's head.

ers, the sudden appearance of a fern or weed (especially in a wall, roof, or between flagstones), a dream of monkeys or hearing a story about them, a plague of flies or any gift ornamented with a design incorporating birds, monkeys, or flies, are signs of Raphael's consent. To see aspen or silver birch trees, or to hear a strange sound in such trees; to have many visitors unexpectedly; to experience an increase in your incoming mail, to make a surprise journey, or to see quick, darting lights; the gift of a mirror or the accidental breaking of one—any of these omens, appearing within the seven days, are a sign of the Archangel Raphael's speedy help.

## Angel Sachiel

SACHIEL IS INVOKED ON THURSDAYS and the petition kept for seven days, awaiting his sign of consent. Letters to him are colored in either blue ink upon lavender paper, or purple ink upon white paper. The entire petition should be written in the *Passing of the River Script*. The particular symbols to head letters to the Angel Sachiel are shown in figure 7.

Sachiel shows his favor through abundant signs. To find a foreign coin in your change, or to find money on the street, is a sign of financial increase. To see purple light or haze, or golden motes danc-

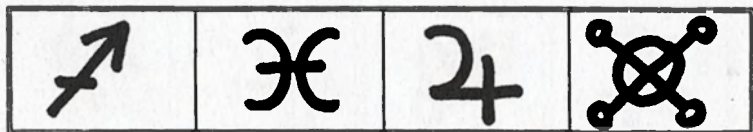


Figure 7. The signs of Sachiel: the Arrow of Sagittarius the Centaur; the symbol of Pisces the Fishes; the glyph of the planet Jupiter; Sachiel's private call sign, the "Part of Fortune."

ing in the air; to take a surprise trip to the sea or a voyage by boat; to receive unexpected news about a sailor or fisherman; to receive any gift from the sea or ornamented with designs of fish, elephants, or whales, or to see any of these creatures unexpectedly, indicate Sachiel's consent. To be given purple flowers or grapes; to see an oak tree for the first time, or to find or be given acorns, oak apples, or leaves; to receive or dream of ships; to receive a gift of money or a raise in salary; to see in person a member of the royal family (any royal family), especially the sovereign, are likewise favorable signs. For a bee to enter your home or hover about you (for bees make honey, which is "nature's gold") is a blessed omen. To see a queen bee, whether in swarm or not, is the most fortunate sign of all. Any of these signs, if occurring within the seven days, are indicative of the Angel Sachiel granting your petition.

## Archangel Haniel

HANIEL, THE GREAT ANGEL OF LOVE and affection, may be called upon on any Friday. His letters are kept for twenty-eight days, being burned on the fourth Friday after invocation. All of the petition should be written in the *Passing of the River Script*, except for your name at the end of the letter, which should be written in the *Theban*

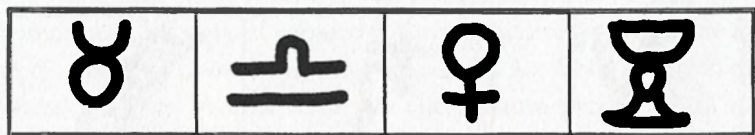


Figure 8. The signs of Haniel: the symbol of Taurus the Bull; the sign of Libra the Scales of Balance; the glyph of the planet Venus; Haniel's call sign, the Chalice, the Cup of Happiness.

*Script.* Petitions to Haniel may be made of either blue or pink paper, and written in either blue or red ink. The signs of power upon Haniel's letters are shown in figure 8 on page 89.

The signs of consent are: to receive a gift of apples; to see apple trees unexpectedly or to gather windfall apples; to hear the cooing of doves; to see or be given a blue budgerigar. For doves or blue-tits to enter your home or garden; a present of roses, of love-in-the-mist, or delphiniums; a surprise gift of pink or blue clothing, are also favorable signs. If your petition concerns love between you and another, to have any kind of ring given to you, or to find one—even a curtain ring—is an omen of consent. Any of these signs, if occurring within the twenty-eight days, is a sure indication of the Archangel Haniel's help.

## Angel Cassiel

ON ANY SATURDAY, THE ANGEL CASSIEL may be invoked. The petitions to him are written on white paper, using either black ink or pencil. The *Passing of the River Script* is used throughout the letter. Cassiel works slowly but surely, so the petition must be kept for *three* complete calendar months, and during this time Cassiel will send his omens if he consents to help you in the matter laid before him. The three symbols to be placed at the top of petitions to the angel of Saturn are shown in figure 9.

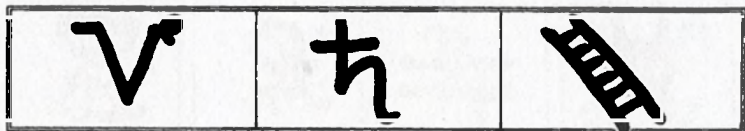


Figure 9. The signs of Cassiel: the astrological sign of Capricorn, the Sea-Goat; the planetary symbol of Saturn; Jacob's Ladder, Cassiel's personal call sign.



Cassiel shows his favor in branches of evergreen trees (the peace trees) unexpectedly received, or in encounters with a tortoise or parrot. (Listen to what the parrot may say!) To find a worm in your path; to find the metal lead in any form; to receive a gift of coal or find it by chance; to bite unexpectedly into something bitter; to receive a sudden invitation to a funeral or a memorial service, or a surprise visit from an elderly person; to receive a present of dried flowers—any of these signs, occurring within three months of your petition, assures you of Cassiel's help. An omen that Cassiel's assistance will come quickly is a sudden fall of soot down a chimney. If you receive this omen, say: **"May the Angel Cassiel bless me by this sign he has given me."** If you need help quickly in any matter over which Cassiel has rulership, either invoke him through Raphael or through Gabriel at the New Moon workings.

## Archangel Uriel

THIS MIGHTY ARCHANGEL SHARES SATURDAY with Cassiel as his day of invocation and summoning. Letters to Uriel are written upon white paper in green ink; they are written in the *Passing of the River Script* throughout including the addressing, the petition, and your name. All petitions to this archangel are addressed: "To Uriel Throne Angel of God and Magical Force." The letter is kept for fourteen days and then burned. If Uriel has consented to bestow his potent help, his signs of consent will appear within the fourteen days of the letter's physical existence. Never ask for Uriel's help in any matter you can perform yourself. The three magical symbols that head all letters to Uriel are shown in figure 10 on page 92.

The planet Earth is essentially magnetic, and one of the ways it receives force (which is electrical in nature) is through the lightning that occurs in thunderstorms. As mentioned before, Uriel often

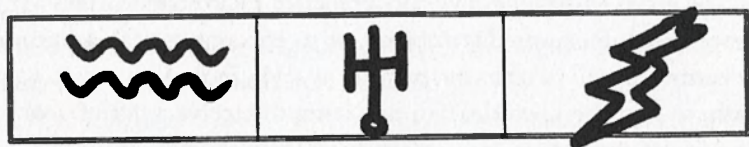


Figure 10. The signs of Uriel: the zodiacal sign of Aquarius the Water-Bearer; the sign of the planet Uranus; the call sign of Uriel, the Lightning Flash.

manifests in storms. Electricity and electrical appliances are affected by the presence of Uriel. His personal call sign, the lightning flash, refers to the potentially devastating force for which Uriel is the lens. The lightning flash also indicates the speed with which this archangel traditionally brings about his results when invoked. Uriel's help may be asked in all matters of illnesses of the nervous system (which operates through electrical impulses).

Uriel's favorable omens include ornaments or pictures showing unicorns, either seen unexpectedly or received as a gift. To see a pool of glistening oil, or for a rainbow to enter your home by means of light refraction; to see a lizard or chameleon; to be presented with a gift of bananas, mangoes, or multicolored flowers; to be given a hydrangea, or for one you have already to change color suddenly; to see a dragonfly or receive a gift with a dragonfly motif, are all signs of Uriel's consent. To see a rainbow in the sky is a most beautiful sign of Uriel's help. Any of these signs occurring within fourteen days indicate Uriel's consent.

## Archangel Michael

SUNDAY IS THE DAY SACRED TO THE Archangel Michael and should be used to invoke his help in the matters he rules (see chapter 1). Letters to Michael should be written on white paper in either

orange or gold colored ink. The addressing of the letter ("To the Archangel Michael") is written in the *Passing of the River Script*, the petition itself is written in *Theban Script*, and your own name is signed in the *Passing of the River Script*. Petitions to Michael are kept from Sunday to the following Sunday, and during the intervening seven days, signs of consent will come if Michael is favorable. The three symbols placed upon the letters to this Archangel are shown in figure 11.

Michael may show his favor by a gift of oranges, marigolds, sunflowers, or pomegranates, or any gift which is ornamented with a crown. To be bathed in a sunbeam unexpectedly, for a stray cat to enter your home or garden, or "adopt" you (give it food, for it is a messenger of the archangel); to be given anything that has a lion depicted on it; for your pet cat to give birth to kittens; to hear a stringed instrument being played unexpectedly near your home or, if you possess a piano, for it to make sounds, are all positive signs. To be invited to a wedding or a golden anniversary or (even though chariots are not a 20th-century means of transportation) to be invited unexpectedly to ride in a wheeled vehicle, is a sign of consent because it symbolizes the *Gammadion*, the chariot of the Sun. To see a golden butterfly in your garden or home, or for a daddy longlegs to enter your home; to visit any place where there is a laurel tree growing, or for such a tree to rustle in such a way as to attract your attention—any one of these omens occurring within seven days is a sign of the consent of the Archangel Michael.



Figure 11. The signs of Michael: the hieroglyph of the Lion's Mane of Leo; the Circle and Point of the Solar Logos; Michael's call sign, the Golden Crown of Royalty.



SOMETIMES WHILE YOU ARE AWAITING A SIGN from an angel whose help you have invoked, you may receive what appears to be an omen, but which doesn't appear in the lists given. It might even be quite spectacular. I remember on one occasion receiving many pictures of the Archangel Michael. If this happens, it is *not* an omen of consent from the angel. It is only an indication that your petition has been received, has gotten through, but is not granted. The only omens that you can rely upon to indicate that your petition will be granted are those mentioned. Otherwise, you run the constant danger of "wish fulfillment," of your subconscious mind causing "signs" to appear, and this can easily lead to bitter disappointments.

However, if you have petitioned an angel and received one or more (Raphael is famous for multiple signs) of the signs of consent, you may rest assured that your problem will be dealt with by a being of irresistible power, and all shall be well—for God hath sent His angel to minister unto you.

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## EXERCISE 4

# Summoning of the Shining Ones



**T**his sacred ceremony may be used as a ritual of thanksgiving or as an intercessory ritual for something of great importance. Prepare a space where you can work uninterrupted, with security of mind and body. Ensure that the place is clean and harmonious. Ornament the space with fresh flowers to represent the beauty of the Earth. Burn a pleasant incense (church frankincense is ideal) to create an atmosphere that is welcoming to the sacred powers.

In the center of the space prepare an altar. This can be a coffee table or bookcase, or any piece of furniture that gives you a clear working top. Drape the altar with a clean white cloth. Upon the altar place a lamp (a night-light in a clear glass holder) to symbolize the Immanence, Light of the One that is enshrined in every human

heart, seven white candles (one for each of the Elohim, the "Seven Spirits before the Throne"), a taper for lighting the candles, and a goblet or glass of red wine or grape juice. For advanced workings of this ceremony, the seven candles are colored so as to make the Rainbow of Peace, one candle in each of the seven colors.

When all is prepared, take a purification bath; add some salt to the bath water and immerse yourself in it with the intention of being purified in heart, mind, and body. Dress in clean clothes or a robe. Put a little of your favorite perfume or scented oil on the palms of your hands and the soles of your feet, because you will touch sacred things and walk upon holy ground.

Enter into the prepared place, and meditate in silence, centering yourself for the ritual. Now light the lamp upon the altar and, as you look at the flame's brightness, become aware that it is an outward reminder of the Light that shines at the center of your being. Allow this thought to deepen, don't hurry it; try to come to the knowledge that your deepest identity is the One-in-All. From that interior place of knowing, proceed with the ceremony.

Take the lamp in both hands and raise it above your head and say:

**Behold, the Light shines in the Darkness,  
and the Darkness cannot overcome it.  
Fiat Lux.**

Now kneel down and reverently touch the lamp to the ground saying:

**The Earth is The One's,  
and the fullness thereof.**

Stand, and with the lamp before you, walk to the East. With the lamp, trace a circle and sing, in whatever melody comes to you:

**“RA-FA-ALE.”** Now walk directly to the West, with the lamp trace a crescent (the two horns uppermost), and sing: **“GAH-VRE-ALE.”** Return to the altar at the center. Walk to the South, with the lamp trace an upward pointing equilateral triangle, and chant: **“MI-KA-ALE.”** Walk directly to the North, trace a square, and intone: **“UR-EE-ALE.”** Return again to the altar. Take the vessel of burning incense and walk around the sacred space three times in a clockwise direction, saying:

**Let this incense rise before Thee, Oh Thou, the Inmost and Most-High, as a sweet-smelling sacrifice. Send Thy holy angels to encompass us, and breathe upon us the spirit of Thy blessing.**

You have now sealed the seven directions—Above, Below, East, West, South, North, and Within—with the light of the All-Holy. Nothing can enter this sacred space that is not of the Light, or without your express invitation.

Taking the taper, light it from the lamp, and light the seven candles; as you do so, say:

**I kindle the seven lamps before the Throne—the glory of the Elohim—may they focus the Supernal Light, illumine my being, and show forth the path of peace wherein I would walk. Selah.**

Now take a little time to gather your energies into a directed beam of pure intention, and then speak the *Invocation of Summoning*:

**O Thou, the Great Mystery, the Source of all being: hear my call. Send Thy beautiful ones,**

**the holy angels of Thy light to fill the empty places of my heart with Thy dew, O Fountain of Life.**

**Now, do I call Thy shining hosts to take up their abode with me in this sacred place.**

**Before time was born, ye were seeded of eternal fire, deathless and resplendent, bright as stars and terrible as lightning, tender as a mother's kiss and awesome in the omnipotence of The Name.**

**Angels of the ineffable light, pure spirits of beauty: *veni ad me.*<sup>1</sup>**

**Archangels of the Presence, regents of creation: *veni ad me.***

**Thrones of the Eternal, altars of the Shekinah: *veni ad me.***

**Merciful Dominations, ensceptered rulers of all: *veni ad me.***

**Great Principalities, guardians of nations: *veni ad me.***

**Powers of the Creator, attributes of the Immanent: *veni ad me.***

**Fiery Seraphim, winged warriors of the Light: *veni ad me.***

**Royal Malakhim, sun-bright kings of the Elementals: *veni ad me.***

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1. *Veni ad me*: Come to me.



**Mighty Cherubim, builders of the universe:  
*veni ad me.***

**Glittering Ashim, grace-dewed web of life:  
*veni ad me.***

**Together, living by One; together, loving through One; together, to The One we say: holy, sacred and holy art Thou, The Most Gracious One, all the worlds are full of Thy glory, Thou art the wonder we see everywhere, the song our spirits sing. I lift my voice to Thee and lay my heart on Thine. I ask [*here state your petition*] or I give thanks [*give thanks for the specific blessing received*]. Hold me in Thy sacred hands, hear my voice and help me.**

You are standing now among the celestial powers at the center of the world. Open your being to them and allow their truly magical power to flow through you, and into your life. Do not rush, just *be* with them, let their wings heal you, let their thoughts touch you, let their love enfold you.

Now raise the goblet of wine saying:

**Fountain of Tetragrammaton, fill the chalice  
of my soul from Thy grail of grace.**

**With this symbol of communion between the  
Heart of all Brightness and me, Its child, I  
pledge my shining companions, the angels of  
light. Beneath the shadow of Thy wings may I  
walk in peace and beauty. Amen, Selah, Amen.**

Drink some of the wine, knowing that the Divine influence alchemically enters your body through it. It is also a loving cup between you

and the angelic hosts. Leave some of the wine as an offering for the powers. Now, extinguish the seven candles upon the altar, saying:

**Return ye glorious hosts of heaven to your realms of endless day; and by the divine spark of the Eternal One, who indwells me forever, be ye blessed. *Ite missa est.***

Now, facing the North say:

**In the North let there be peace, may Uriel be blessed.**

Facing the South say:

**In the South let there be peace, may Mikael be blessed.**

Facing the West say:

**In the West let there be peace, may Gavriel be blessed.**

Facing the East say:

**In the East let there be peace, may Raphael be blessed.**

Raise the lamp to the level of your heart and say:

**Above, below, and within, shines the glory of The One.**

**Adonai-Shalom.**

Your sacred space is now returned to ordinary reality, but blessed by having been walked in by the Hosts of Heaven.

After the ritual, pour the remainder of the wine upon the good earth, as a gift of sharing with all life. The blessing mantra "Peace to all beings" is appropriate for this libation.

## The Devas



*God placed Adam in Eden to grow roses.<sup>1</sup>*

**A**pproximately fifteen billion years ago, the physical universe “flared forth into being” with the Big Bang, the creative “Fiat” of the Logos (a “sound,” a vibration that can still be heard and measured in deep space). Matter was exploded outward to create hundreds of billions of galaxies. Some of these galaxies are still traveling away from the cosmic center at a speed greater than that of light and so are not susceptible to visual measurement. From this beginning—the dawn of a new “Day of Brahma,” when the morning stars sang together and all the sons of God shouted for joy—came all

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1. Qabalistic aphorism.

physical creation. Hence all things sentient and insentient are related and share a common source.

We live on a beautiful planet that is our island-home among the stars. It is the nursery, gifted to us by the universe, in which we can grow into our unique God-nature. Our planet is a living being, a conscious entity, with its own experiences, its own dreams and its own unique destiny. It is an evolving entity, growing toward greater and greater at-one-ment with the All. As a human being becomes more evolved, that person's relationships become more sophisticated, more subtle, covering more than one level. These relationships may be physical, emotional, mental, and spiritual. So, too, the planet, as it grows, enters into deeper relationships with its related planets, with its Solar-Logos (the spiritual being that guides this system) and with other suns and stars of this galaxy and others. Our planet revolves about the Sun; the Sun in turn orbits about the stellar center of this galaxy (somewhere near the constellation of Virgo); and our galaxy in turn circumambulates something greater. So at no time is our solar system passing through the same physical space that it has before. At each spiraling turn of this great dance, the relationships between the various heavenly bodies alters, the influence of some becoming greater and that of others waning. These energies are of cosmic proportion, weaving together in a great network of vibrating force, one living web of light communicating one with another, their collective vibrations forming the Music of the Spheres.

Some cultures have imaged the Earth as "mother"—Gaia, Demeter, Turtle-Mother. But some have thought of the Earth as a father, as in ancient Egypt where the Earth was the male god Geb (the consort of Nuit, the Star goddess). Perhaps, especially at this time, the idea of Earth Mother speaks most deeply to us; but this does not mean that other images are wrong. Images are only signposts; the reality to which they point is that the Earth is a living being, a planetary entity, in which we, as physical embodiments of spirit, live and move and have our being.

The Earth has a guiding intelligence that functions for the planet in the same way that a Higher Self does for an incarnate human. This planetary guardian is the Archangel Sandalphon, known in the Qabalistic tradition as the Prince of Prayer. Sandalphon holds the template of the Earth's destiny, its completed perfection. Every living being upon the Earth is linked at a deep level to the Archangel Sandalphon. This great archangel can be invoked to assist you with your Earth-walk, to help you find your reason for being incarnate upon the Earth at this time, or to help you develop toward that destiny for the greatest good. You can also invoke Sandalphon to assist any being that is in pain or suffering: an injured animal, plant, or landscape.

Watching the news reports on television can be distressing, until you realize that, by the very fact that your attention is focused upon a news item (a person, place, or situation), you are enabled to be a link between those who suffer and the angelic hosts. You can invoke angelic assistance for those before you on the TV screen, and the angels will follow the beam of your attention to that person or place. Individual angels you have worked with are, ever after, linked with you in a special way. You can call upon their help with ease, and commend other people and situations to their ministry. But *always* ensure that you preface your request with "If it be the Divine Will"; then you will not be setting your will against the workings of Providence and, as a result, sow adverse karma to be reaped later.

## *The Angels of Nature*

SERVING THE PLANET EARTH ARE HOSTS of angels who oversee the sustenance of the planet, who relay the complex range of energies throughout all living forms. These angels of nature are called *Devas*, a Sanskrit term meaning "shining ones." These angels maintain the interdependent web of Life as it currently exists here.

The devas, the angels of nature, are ruled by the Archangel Haniel. *Haniel* means "Grace of God" and/or "Face of God." In the wisdom of the Qabalah, Haniel represents that Divine activity whereby The One becomes the Many, whereby the primal unity clothes Itself in an infinite number of apparently separate beings. So, in a very real way, Haniel reveals the vision, the awareness, of God made manifest in nature. Haniel's celestial function is spoken in the Aaronic Blessing, which invokes: "The Lord make His *face* to shine upon you and be *gracious* unto you." Archangel Haniel presides over the Green Ray, which is the way of development for the nature-mystic, the shaman, the Celtic Christian, the Druid and the Wiccan. In order to realize the inherent sacredness of nature and of all living things, these seekers brave the vision quest, fasting alone for days in the wilderness. "If you have the courage to walk with me through the forest ways at night, I will show you the very face of God himself."<sup>2</sup>

It is the devas, serving under Archangel Haniel, that ensoul nature with its *numen*, with its sense of the Divine. Our perception of the beauty inherent in nature—seeing a majestic mountain range, or a golden dawn over a sea, observing each unique snow-flake on a window pane or a stag poised in a forest glade—experiencing that intuitive sense of wonder that touches us at such times is the response of our psyche to the devas and their work.

## *The Elementals, Faeries, and Elves*

THE DEVAS OVERSEE THE ACTIVITIES of the elementals, those units of consciousness responsible for the life force flowing through all physical life. The Western tradition gives these beings names that

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2. Peter Valentine Timlett, *The Twilight of the Serpent* (London: Corgi Books, 1977), p. 160.

are drawn from European history, and classifies them according to the four elements of the wise: *sylphs*, who are the sprites of air; *salamanders*, the denizens of fire; *undines*, the spirits of water; and *gnomes*, the elementals of earth. Because of this fourfold classification, these nature-spirits are generally termed "elementals."

Elementals do *not* actually live in physical air, fire, water, or earth. They are not physical, incarnate beings. Elementals exist in the interface between physical matter and the pure astral plane. This interface is the etheric level. This is why the four elements referred to are called "of the wise" (i.e., air of the wise) to distinguish them from the table of elements employed by modern science. Elementals stand in the same relation to angels as cattle do to humans. That is not to say that angels treat elementals in the same way that humans treat cattle, but rather that the relative evolutionary development is analogous between the two examples. An elemental may, however, evolve into an angelic being, for the elementals are actually one of the simplest life-forms of the angelic kingdom.

Faeries are nature spirits that are chiefly concerned with the vegetable kingdom. They reverence the Archangel Haniel as the representative of the Most High, as their King, Oberon. Each plant has a faerie connected to it that channels the solar energy, the *prana* or *chi*, to the plant in its care. They often appear as vortices of spinning green light. A sickly plant can be helped by directing energy to its attendant faerie. It is interesting how humanity's subconscious knowledge of the work of the faeries surfaces in art and cartoons, such as Walt Disney's *Fantasia*, which depicts faeries attending flowers and flitting from bloom to bloom.

Elves are more complex than elementals. They consist of two or three elements. They, too, reside in the etheric interface, just between full physicality and the astral level of existence. Elves, the *Sidhe*, tend to live in certain locales, areas of great natural beauty and power. Unlike elementals and faeries, elves cannot abide in modern cities and places of high industrialization. Not all of the



elven folk are benign. There are dark elves, too, who do not wish humans well. In fact, even the good ones tend to be aloof. And yet, all elves are creatures of great beauty—"how beautiful are they, the Lordly Ones, from under the hollow hills"—and their beauty and glamour can easily mislead the unwary.

Elementals, faeries and elves are soulless. They live for great periods of time, perhaps even as long as this planet has existed, but after they have lived their span, they dissolve into the universal primal matter. They have no resonating existence in the higher worlds of soul or of spirit. Hence they desire to gain a soul more than anything else. This can make dealing with them hazardous; indeed, it is best left to those who have been trained by an experienced teacher. This fact provides the basis for the tales of humans glamoured by these beings and taken away—for instance, we say of those who have lost perception of physical reality, that he or she has "gone off with the faeries." In days gone by, there were occasional matings between faeries and humans. The unhappy offspring of such unions were called "Children of the Dawn," referring to the fact that faeries have been here since the springtime of the Earth, long before the advent of incarnate humanity. Nowadays, such occurrences are rare, but not entirely unknown. These invisible denizens of nature have no morality. They are not evil, but they are amoral, like a young human child who, wanting something, will do anything to obtain it. Any dealings with elementals or faeries, or the elven folk, are always wisely conducted through the angels who have oversight.

## *The Work of the Devas*

THE ESSENTIAL LIFE OF THIS PLANET originates from its solar-heart, those titanic forces held in the molten center of the globe. Our planet originated from the Sun, and contains that solar force at its core. All life as we know it is sustained by the one force emanat-

ing from the planetary heart. The center of the planet is named, in esoteric teaching, the "Laboratory of the Holy Spirit." From it, life-giving energy is radiated throughout the globe by means of special canals, or paths. These meridians were discussed in chapter 2 as conduits for etheric energy. But these pathways also serve as channels for the terrestrial-solar energy emanating from the planetary center.

The devas preside over specific locations on the planet's surface, ensuring the smooth flow of these energies through the locations entrusted to their care. They receive and distribute incoming energy, add the special contribution of their own vibrations, and pass the flow of energy on through the web. The devas preside over mountains and hills, rivers, lakes and seas, forests, plains and fields. In fact, every place has a specific deva. The interior knowledge of this gave rise to humanity's earliest religious impulse of honoring specific "gods" of mountains, trees, rivers, etc.

The deva of a mountain encompasses the entire mountain within its force field, its aura; every boulder and pebble, every shrub and tree upon the mountain, is permeated with the angel's consciousness. Each animal and bird that habitually makes its home in the mountain is also known to, and sensitive of, the deva of the mountain. Every earth-elemental, each gnome, that makes up the etheric matrix of the mountain is overshadowed by the deva. The whole subtle relationship of the mountain to its environment, to the landmass of which it is a part—the mountain's effect on wind paths and the precipitation of rain, its erosion and feeding of valleys through the agency of rivers, its mental and emotional effect upon other life-forms—is all part of the presiding deva's role.

Seen with soul-eyes, clairvoyantly observed, a mountain deva is a majestic sight.<sup>3</sup> Its "body" begins deep in the continental plate from which the mountain emerges and towers hundreds of feet above

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3. See Geoffrey Hodson's *Kingdom of the Gods* (Adyar, India: Theosophical Publishing House, 1955) for depictions of devas portrayed by Mr. Hodson's seership.

the physical mountain's highest peak. Through the radiating vortices of its body, the deva draws energy up from the planetary center, to cascade like a living fountain over the mountain, permeating every atom of its structure. The immense aura of the deva encompasses the mountain, sometimes flaring outward like wings as energy is directed outward, and at others turning upon itself like a tower of color and light as energy is received through the deva's instrumentality. The head of the deva sometimes resembles a crown of golden rays, flowing and vibrating, recalling some vast, radiant, Native American headdress. The colors of the deva's vehicle and aura vary according to the energies being focused at the time, which can be solar, lunar, or seasonal (a tree-clad mountain deva or a forest deva is an amazing sight in the Spring). If you have ever stayed in a village or town at the foot of a large mountain, you will know how easy it is to tune into the "presence" of the mountain, whose vast, brooding quality dominates all within its sway. That presence is the mind-touch of a deva of the mountains of God.

Findhorn is an esoteric community in northwest Scotland, founded by Eileen Caddy, which does much work with the devas. By opening themselves—in an aspiration of service to The One—to the angelic influences in nature, the humans at Findhorn are able to receive communication, teaching, and advice from the devas. The soil of the land of Findhorn was not conducive to the cultivation of plants and crops. By humans deliberately opening communication with the devas, their influence was given a channel, a conduit through which angelic powers could pass. The combined energies of human and angelic consciousness stimulated molecular alterations in the soil's composition, and now Findhorn grows its own food. This knowledge of how to cooperate with the devas was once held by the ancients, and from it grew the various religious observances of blessing fields and crops.

A good friend who worked at Findhorn in its early days, told me that one of the instructions the devas passed onto their human fellow workers was to leave a certain area of land in their vegetable

gardens uncultivated. This untilled area gave the devas a "foothold," so to speak, in the gardens, from which they could radiate their life-giving energies. It is interesting to observe, in this connection, the increase of *wild gardens* being established by British gardeners; the purpose of these gardens is to provide natural habitat for wild species of flowers, grasses, and butterflies. Anybody who is fortunate enough to have a garden can leave a portion of it wild, and invite the devas to use it. The invited presence of the angels of nature can do much to help our gardens; but more importantly, it can assist our towns, our cities, and ourselves. With the growing awareness of ecology, of "green" lifestyles, and the interconnectedness of all life-forms on our planet, the devas can teach us much to make of the Earth a paradise—a garden.

## *The Animal Lords*

THE FOLLOWERS OF THE SHAMANIC WAY of the spirit work very closely with nature as the teacher. The shaman establishes right relationships with all life-forms, sentient and apparently insentient, and co-operates with the devas, the angelics of nature. The nature-mystic seeks union with the Divine through knowing The One clothed in the luminous garment of matter. Separation between the Creator and creation is unknown. As the Mohawks, a Native American nation within the Iroquois Confederacy, say:

We believe that when The Mystery, or God, created the universe, He placed His hand on the whole thing, so everything is spiritual. As far as I know, God never told us Mohawks to separate anything, but just to look upon everything that He made as holy and sacred, and act accordingly with respect.<sup>4</sup>

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4. Mohawk saying.

Reference has already been made in the Introduction to those angels who are the higher selves of an entire animal species. These angels—the sacred animal powers—are the divine proto-animals; and for the shaman, the totem creature is the “ray,” the earthly likeness, through which the angel speaks. We have seen in chapter 4 how the teaching angels can and do use animals to signify consent to our petitions. In shamanic journeys into the Dreamtime, the creatures encountered are not individual beings, but the collective entity, the angel who is the consummation of all members of that species. The teaching received by the “dreamer” is from the Higher-Self of the species, based upon the entire experience of a species that has existed on Earth for millennia. But this is not all; the angel of the species is itself an embodiment of the “idea,” the archetype, of the species held within the Divine Mind. So the angel is a thought-form of the creative Logos, and embodies in itself the ultimate perfection of the species that it guides.

In his book *Battalions of Heaven*, the Reverend G. Vale Owen writes of an account given to him by one of his discarnate friends. The communication describes the angels who guide and ensoul the mineral, vegetable, and animal kingdoms, and gives an intimation of these beings:

These I speak of were those impersonal forces which insure cohesion in minerals, and those by which the vegetation is enthused with its life, and those who were guardians of animals in their kinds. The mineral entities were not much sentient in themselves until magnetised by the great Lords of Creation, whose province it was to sustain this realm in its orders. But the vegetable entities had in themselves a formed and subjective faculty of sensation with which to respond to the forces poured upon them by their own Rulers. That is why change in substance is of quicker operation in the vegetable than in the mineral as it issues visibly in growth. . . . The animal

entities, however, had fully sensation in themselves, and also a modicum of personality. And their Lords were very splendid in their array. . . . I cannot limn their aspect to you because you have nothing for comparison on earth, albeit they are very busy in your midst, nevertheless. I will be content with saying that as we looked upon each we knew, from the aspect of him, that department of nature of which he was Ruler. Whether it was atmosphere or gold or oak or tiger, his dominion was writ upon him plainly, and in all its beauty. Form, and the substance of his body, and countenance, and raiment all expressed his kingdom. Some had raiment, some had none. But the grandeur of these great Lords is very majestic in strength and comeliness. All had their retinue who were ordered in their degrees. These had charge of the subdivisions of their kingdoms and linked up their Lords with the animals or forces which those Lords controlled.<sup>5</sup>

We see this hidden knowledge expressed in the Psalm which says that "The Earth is the Lord's, and the fullness thereof" (Psalm 24:1). But knowledge of the devas and their work should not give rise to the pantheistic belief that the universe and God are identical. The One is not identical to creation, for creation is dependent upon the Absolute in a way that the Absolute is not dependent upon creation. Rather, esoteric philosophy is panentheistic, affirming the created beauty of nature and recognizing the Divine Presence within nature, while still acknowledging the numinous quality of God. In the words of a ceremonial invocation: "Holy art Thou, Whom nature hath not formed; . . . Lord of the Light and of the Darkness."

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5. Reverend G. Vale Owen, *The Battalions of Heaven* (London: Greater World Association, 1959), pp. 151-152.

Panentheism does not deify nature, but it does recognize nature's holiness. In the Qabalah, this indwelling sanctity is termed *Shekinah*, the Co-habiting Glory, the Divine Immanence. This is why *The Zohar* refers to The One as "The Concealed of the Concealed Ones"<sup>6</sup>; for what is more hidden than That which is the Center of every being? Yet The One is also transcendent—It is *Ain*, the No-thing, the Absolute. Wisely did St. Paul describe God as "above all, and through all, and in . . . all" (Ephesians 4:6); for God is and is not—that is the mystery of The Most Holy One.

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6. There are many versions of *The Zohar*. The one I use is published by Schocken Books (New York) and is edited by Gershom Scholem.

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## EXERCISE 5

# The Healing of Logres



**T**here are many areas on our planet where the land has been ravaged and left with an atmosphere of powerlessness, where its numinousness is absent. In such places, the spirit of the land has been driven away; bleakness and desolation are the result. In most cases this has been caused by human greed, arising from ignorance of the essential unity and the superabundance of the universe. As a result, the land's connection with the life-channeling web of existence is impaired and damaged. Just as when human beings suffer a profound shock or trauma they become depressed and disempowered, so also does the land. Although the Planetary Being begins the healing process in such places, the continual vandalizing of the Earth has far-reaching consequences that we are only just beginning to comprehend.



This exercise is a ritual working for an individual or a group, based upon the intent to heal the land. It is adapted from similar work that certain Tibetan lamas have done along this line in the USA. I have personally worked it with a group of people—drawn from many spiritual traditions—who were all united in their common concern for the Earth and its children. The working is an invocation of the devas of nature to heal the connections of the diseased area of land, so that the life-giving energy of the whole may flow through it.

In the Arthurian mythos, this condition of a dis-spirited location is represented by the "Wasteland." The myth tells of the land of Logres which fell under an evil enchantment because its connection to the life-giving spirit was sundered. In answer to this plight, the Knights of the Round Table set out upon the Quest for the Grail, the Cup (holder) of Life, to restore the land and its peoples to harmony with the whole.

The symbol of the grail has many manifestations, one of which is the Cauldron of Rebirth sacred to the Celtic goddess Ceriddwen. The grail thus has the power of regeneration and resurrection. In this ceremony, a biodegradable plant pot is used to represent the grail. It is filled with empowered substances: soil from sacred sites, magnetized stones and crystals, healing herbs, and blessed water. This ritual is worked in sacred space. The "grail" is filled with the sacred substances, empowered by the presences of the invoked devas, and then buried in the ailing land to begin the work of "the healing of Logres."

This is not a precise "hard and fast" ritual recipe. Much of its potency will stem from your own inventiveness and input. It will also vary according to the need of the area of land being focused upon—is it mountainous or flat, does a river flow through it, is it near human habitation or not, is it an urban site? These factors should all be taken into consideration; they are indicators of the needs of that area of land and of which devic powers to call upon for assistance.

First collect the sacred substances to place inside the "grail": soil or small stones from sacred sites; semiprecious stones or crystals you have magnetized; herbs that purify (sage or cedar are good); ears of wheat, barley, or corn (these speak of nourishment and future growth); a few drops of water from a sacred well or water that has been blessed. It is not the quantity that matters, but the quality. If the area to be healed is part of a kingdom, an image of the reigning sovereign (on a coin or stamp) has potency, because the monarch is linked to the land at a magical level. An image of the patron saint of the country, a representation of the national angel or the symbolic creature of the land (e.g., the lion of England, the unicorn of Scotland, the American eagle) are all powerful archetypes that evoke a response from the collective unconscious. Anything that speaks symbolically of the broader life of the land, indeed anything that reinforces the idea of planetary connectedness can be effective.

Choose an auspicious time for the working; a Summer or Winter Solstice, or a Full Moon. Certain great religious festivals can contribute their quota of energy to such a working. For example, Easter, with the influence of the Paschal Moon and its motif of resurrection, or Candlemas, the Purification of Our Lady (February 2nd), with its druidic symbolism of "The Washing of the Earth's Face" can all be propitious times.



HAVING PURIFIED YOURSELF and all things connected with the working, place the pot that is to be the "grail" in the center of the sacred space. When the lamp and candles have been lit, enter into your center of being, into awareness of The One, Who is the Life of Worlds. From this center state your intent clearly:

**In the name of God, and invoking the help of the Holy Archangels Sandalphon and Haniel, we ask the creative powers to empower this vessel, set at the center of this sacred circle. Fill it, we pray, with the grace of life, so that it may flow into the land of [here name specifically the area of land to be healed], that the abundance of Paradise may be made manifest in Earth.**

Now invoke the Archangels of the Presence at the four quarters, that they may encompass the sphere in which you are working.

To the East:

**Raphael, staff bearer of the All-Holy, servant of the altar of life, we call upon thee. Come to the East, praise-singer of the Eternal, and fill this place with the breath of life, and the powers of light. Raphael, "Healing of God," hallow this vessel and empower its work, that it may be a cup of healing balm.**

To the South:

**Mikhael, sword bearer of the All-Holy, servant of the altar of life, we call upon thee. Come to the South, angel of the solar rays, and fill this place with the fire of creation, and the powers of love. Mikhael, "Perfect of God," hallow this vessel and empower its work, that it may be a lamp of the Sun to brighten the land.**

To the West:

**Gabriel, cup bearer of the All-Holy, servant of the altar of life, we call upon thee. Come to the West, angel of the Word, and fill this place with the waters of grace, and the powers of life. Gabriel, "God is Mighty," hallow this vessel and empower its work, that it may be a chalice overflowing with Heaven's dew.**

To the North:

**Uriel, platter bearer of the All-Holy, servant of the altar of life, we call upon thee. Come to the North, angel of the Throne, and fill this place with the stability of Earth, and the powers of law. Uriel, "Light of God," hallow this vessel and empower its work, that it may be an altar-stone to bear Earth's offerings of flowers and fruit.**

Now the power-objects should be placed within the "grail"; and an appropriate prayer voiced with each item. If it is a group working, then different individuals can place the various items into the vessel in turn, saying as they do so:

**May this** [*name the object and the sacred place of its origin.*  
*In the case of a representation, name the power it symbolizes*]  
**take its place within the grail of the Earth, and bring wholeness, healing, and abundance to the land of** [*here name the location*]. **Oh Sacred Power, help and heal.**

All present repeat:

**Sacred Power, help and heal.**

When all the items have been placed within the receptacle, invoke the devas to assist in the work thus:

**We call upon you, Devas of Earth. Nature's ministers, we summon you. O you who art enthroned upon the mountains, who hold sway upon the seas, who ride upon the storms, and who flame in the Earth's veins—hear the call of the Sons of Adam, of the Daughters of Eve, and help us in our work. Pour of your life-giving essence into this vessel, fill it with emerald fire, breathe the winds into it and ignite it with the flame of life. May the place where this cup is interred become a place of beauty, an abode of peace, a garden, wherein all may walk in the presence of the Eternal.**

Some time may now be spent directing additional energy to further empower the vessel. Singing and dancing, both being celebratory and life-enhancing, are appropriate here. Chanting, sonics and percussion instruments, such as a drum or a Tibetan singing-bowl, are excellent ways of deepening the focus. When the time is felt to be right, lay hands upon the "grail" and, with deep humility (*humus* meaning "of the Earth") and confidence, intercede with the Divine for the Earth:

**Oh Thou, the One-in-All, Who art the Great Mystery, we call upon Thee to hold us in Thy**

**sacred hands. Help us that we may walk in beauty as we sing Thy flower-song over the Earth. Be with us in the winds and the waters, in the bright flames and the sheltering Earth. Be with us in the turnings of the Sun and Moon, in the dance of the great star nation, and in the faerie realm of twilight.**

**Let Thy Tree of Life put forth strong branches and the winged ones shelter therein; let it fragrantly blossom, and the golden apples of wisdom ripen in sweetness, that all beings may know peace, and dwell in Thy great circle as the All-in-One.**

Seal the "grail" with the sign of the circled cross—a Greek cross with a circle uniting the arms—the symbol of the balanced activity of the four elements, with the point of spirit at the center.

Finally, on behalf of all humanity, give the consecrated vessel to the Planet with the words:

**Mother Earth, receive this our love-gift to you. May it assist in replenishing your body that is the land of [name the location]. O Kallah, bride of Adonai, receive this loving cup in token of your union with Heaven. Shalom, Shalom, Shalom.**

Cover the "grail" to keep it safe. Thank all the powers that have come to help the endeavor, and bid them, "Depart in peace to your own realms, with the Blessing of Adonai."

As soon as possible, the "grail" should be taken to the location for which it has been made. Dig a hole in a secret place, scatter some

lavender into the hole, gently place the "grail" therein, and cover it with the good earth. You can repeat the prayer to the Earth again:

**Mother Earth, receive this our love-gift to you,  
etc.**

Let the place remain unmarked; let the working remain "occult"—hidden.

## Talismans of Power



*Because Thou hast been my help, therefore  
in the shadow of Thy wings will I rejoice.<sup>1</sup>*

**A**t each New Moon, each practitioner of this angelic magic should enter his or her sacred space, and there enter into communion with The One (Exercise 8, *Temple of the Heart*, will be of help in this). Then, through the Archangel Gabriel and in the presence of the personal Sun and Moon angels, make this invocation to the divine powers:

**I dedicate my work with the Sacred Magic of the Angels, in this New Moon cycle, to the glory of Shaddai-El-Chai. May this magic**

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1. Psalms 63:7.



**flower to the greatest good, for my benefit and that of all creation.**

## *The Crown of Resplendence*

THIS RITE CAN BE PERFORMED on any Sunday of the year, preferably during the actual hours of sunlight. This sacred magic operates through the mediation of the Archangel Michael, and the signs of power used in the talisman are the archangel's solar symbols. The purpose of this working is to crown any undertaking with success, to help you bring greater abundance and improvement into your life. This talisman is particularly effective in matters that involve the assistance of people in authority, management, or government. This solar magic can be used to assist in any matter in which you can gain through your own efforts, for example, being promoted through having your worth recognized by your employers. The ritual working should be repeated every Sunday until your aim is manifested.

For this working, you will need an orange or gold colored candle, a square sheet of yellow paper, a ruler and a pair of compasses, an orange or gold pen and some incense (church incense is best for these angelic workings).

When you are ready to begin, take the unlit candle and dedicate it to your intention by the following invocation:

**With the Divine permission, and in the name of the Archangel Mi-ka-el, Angel of the Sun, I bring fire to earth, so that solar power may augment my own directed energies, to attain success in the following petition** [*state your intention simply*].

Now light the candle. Upon the square of paper write your petition in orange or gold ink, using the *Passing of the River Script*. Light the

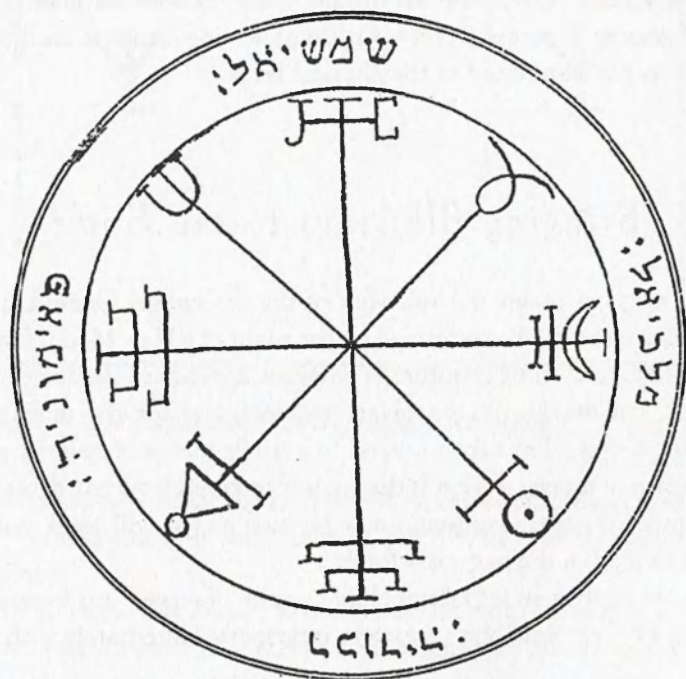


Figure 12. The Crown of Resplendence.

incense and, when it is smoking, pass the lit candle three times through the ascending smoke. Then pass the paper upon which you have written your petition through the fragrant smoke.

Now, upon the reverse side of the yellow paper, draw the talisman of power as shown in figure 12. Take care to draw the circle first, and then the words and the symbols in a clockwise direction.<sup>2</sup> The Hebrew words in the circle are the names of four angels: Shemeshiel, Paimoniah, Rekhodiah, and Malkiel. Fold the completed talisman

2. This talisman also appears in *The Greater Key of Solomon*, a much misinterpreted medieval book of magic, as a solar pentacle.

into a triangle. Extinguish the candle. Carry the solar talisman upon your person; if necessary, renew it the following Sundays until your petition has manifested in the physical level.

### *Bringing Blessings to the Home*

This magic is under the rulership of the Archangel Gabriel. This working may only be performed on the night of a New Moon. It may be used for obtaining furniture or domestic appliances. Remember, in magic you invoke for the object required, not for the money to obtain it—why limit the universe to a single means of helping you? However, if money is what is desperately required (to repay debts, for example), then this talisman may be used and it will assist you to earn or receive the necessary funds.

The talisman is Gabriel's lunar square of power. It is formed of the symbol of the Moon's crescent, interspersed alternately with the















7		14		21		28
	14		21		28	
7		14		21		28
	14		21		28	

Figure 13. *Bringing Blessings to the Home.*

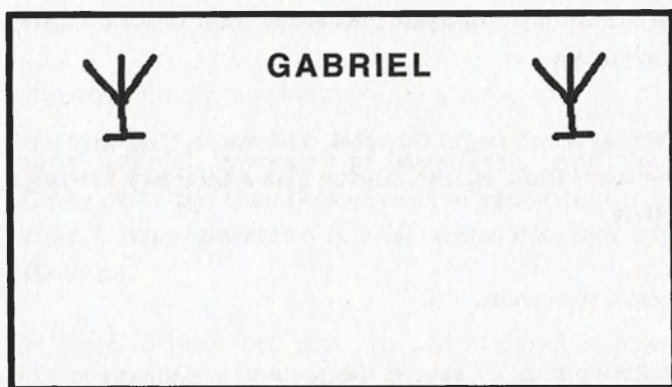


Figure 14. *Bringing Blessings to the Home (reverse side).*

numbers of the lunar cycle. The vibration of the Moon's waxing and waning tides, its four quarters, are woven into this talisman's potency.

To work this magic, you require one white candle, a ruler, a blue- or silver-inked pen, incense, and a square of white paper. When you are prepared, proceed in the following manner.

On the first night of a New Moon, light the white candle and the incense. Consecrate the candle by passing it four times (once for each phase of the Moon) through the sacred smoke. Draw the grid of the talisman on the white paper, four lines deep by seven lines across. Now draw the symbols in the squares of the grid, starting at the top, from left to right, and proceeding to the second, third, and fourth lines, thus completing the talisman (see figure 13).

On the reverse of the talisman, draw the invoking sign (the trident fork shown in figure 14), which represents the new, full and waning phases of the Moon. Then write the name of "Gabriel," transliterated into the *Passing of the River Script*, followed by the invoking sign once more. Underneath, write in the *Theban Script* the desired petition, e.g., "beds," or "curtains," or "refrigerator." Pass the

completed talisman and petition through the incense smoke four times as you say:

**Great Archangel Gabriel, aid me in this matter  
which thou rulest, under The Almighty Living  
One.**

Extinguish the candle.

The talisman must be kept in the room where the invocation was performed until the following New Moon; it may be hidden if necessary. If the desired object has not appeared by the following New Moon, burn the talisman and perform the ritual working again.

## *The Lamp of Discovery*

THIS MAGIC REVEALS THE TRUTH about any situation, person, or information received. For example, if you hear a rumor being spread that hurts your good-standing, this ritual can reveal to you, in a perfectly natural way, the truth of *who* originated the rumor and to *what* purpose. You will be given evidence that reveals the facts clearly. This magic is ruled by Asariel, the Archangel of Neptune, the planet of psychism and hidden senses. It may be performed on any day of the week, and need only be performed once, though only one matter at a time may be addressed.

You will require one white candle, one black candle (or a white candle with black ribbon or wool about it, although a black candle is better), a ruler, a black-inked pen, incense, and a square of white paper. To perform the magic, place the candles next to each other about eight inches apart. The white candle represents truth; the black candle signifies falsehood and lies. Begin by saying:

**Light into the darkness of doubt.**

Light the white candle, invoking:

**May Asariei, Revealer of Mysteries, send the Light of Truth into this matter of ignorance, so that I may perceive it like unto the Eye of Heaven.**

On the paper, in black ink, draw the grid as shown in figure 15. Then, proceeding from left to right, draw the numbers and fill the rows in descending order. The numbers of the square refer to the cards of the tarot: 9—Hermit; 1—Magician; 7—Chariot; 6—Lovers; 3—Empress; 4—Emperor; and 5—Hierophant. This magic can be woven with the cards alone, but that is too advanced for the purposes of this book.

4	9	3	6	5
9	9	1	7	6
3	1	4	1	3
6	7	1	9	9
5	6	3	9	4

Figure 15. *The Lamp of Discovery.*

After completing the square, pass it once through the incense smoke. On the reverse side of the square write, in the *Passing of the River Script*, "Asariel Reveal." Now, holding in mind the matter about which you wish to know the truth, light the black candle and allow it to burn away completely. Keep the square until the issue is resolved, then release the invoked powers with thanks and burn the square completely.

## *Ritual for Obtaining Justice or Financial Increase*

THIS MAGIC WORKS THROUGH THE AGENCY of the Angel Sachiël of Jupiter, and is performed on his sacred day of Thursday. It may be used to invoke assistance in legal matters where it will help to bring about a *just verdict*, and also help with costs incurred. The justice will be in proportion to the righteousness of your cause—in other words, Divine Justice. This talisman may also be used for monetary increase. It cannot be used for two intentions at once.

You will require a purple candle, a ruler, compasses, a purple- or blue-inked pen, incense, and a square of white or lavender paper. Light the candle and incense, then invoke:

**Great Angel Sachiël, Servant of El, as this light  
burns and the fragrance of incense ascends, so  
may my petition ascend to you, O Sachiël.**

First, draw the outer, then inner, circle as shown in figure 16. Then place the Star of Love at the top, followed by the three Hebrew names in the left arc of the talisman. Next, write the Hebrew verse counter-clockwise. Then draw the horizontal line and symbols, fol-

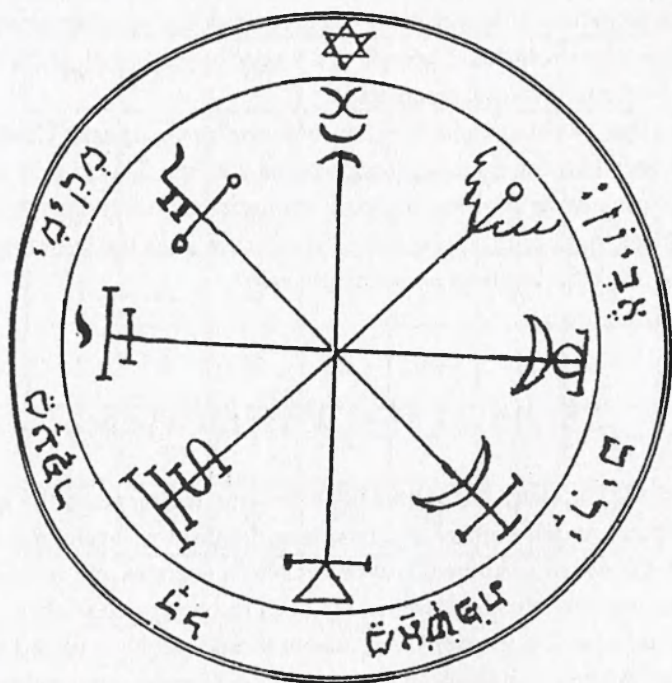


Figure 16. Ritual for Obtaining Justice or Monetary Increase.

lowed by the vertical, then the diagonal from top left to bottom right, and finally, the diagonal from top right to bottom left. On the reverse of the paper, write the name "Sachiel" in the *Theban Script*.<sup>3</sup>

If the working is for justice, fold the talisman around a single feather—the feather represents Ma'at, the Egyptian goddess of truth and justice—and keep it in your pillowcase or beneath your mattress.

3. This seal also appears in *The Greater Key of Solomon* as a pentacle of Jupiter; the Hebrew is the seventh verse of the 113th Psalm: "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill."



If the intention is for monetary increase wrap the talisman around a gold or silver coin,<sup>4</sup> and keep it in a wallet or purse. Allow the purple candle to burn out completely.

This working should be repeated each subsequent Thursday, each time burning the talisman made the previous Thursday. If there is any progress at all, however, you may regard that as indicative that the magic has begun to operate; in which case, keep the last talisman made until the intention is accomplished.

## *Shield of the Warrior Angel*

THIS TALISMANIC WORKING INVOKES the assistance of the great protective angel, Samael of Mars. It is designed to overcome enemies, known or unknown, and protect from enemies and make one victorious over them. However, we need to be very clear about just what is meant by an *enemy*. An enemy should not be confused with a *rival*. A rival is a person who spurs us on to excel—the necessary grit from whose irritation the pearl is formed. A rival helps us develop our strengths and recognize our talents. Enemies are to be overcome. They are people who would diminish us, or who hurt us willfully. To distinguish whether a person is an enemy or a rival, use the following criteria: is this person damaging me and mine, or is it only my feelings that are being hurt?

The Shield of the Warrior Angel protects us from anonymous or known enemies. Angels, loathing violence, render the thoughts, words, and actions of the enemy powerless; the enemy either reforms his or her intentions regarding us, or is removed from our life altogether.

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4. A gold sovereign, or gold dollar, is a useful magical aid in workings for monetary abundance.

M	E	B	H	A	E	R
E	L	I	A	I	L	E
B	I	K	O	S	I	A
H	A	O	R	O	A	H
A	I	S	O	K	I	B
E	L	I	A	I	L	E
R	E	A	H	B	E	M

Figure 17. Shield of the Warrior Angel.

However, to be able to invoke Angel Samael through his talisman, the petitioner must refrain from all retaliation against the enemy. Obviously, one is entitled to act in self-defense and to speak one's truth; but one may not repay hate for hate. The very reason the angel consents to protect and help us is to free us from the taint of hatred so that we may remain clear lamps and cast no unholy shadows.

The working is only undertaken upon a Tuesday. You need a single red candle, a glass of water, a red-inked pen, a ruler, and a square of white paper.

Light the candle and draw the grid of the talisman, transposing the letters from the Roman alphabet into the *Passing of the River Script*, writing from left to right and in descending order (see figure 17). Immediately after you have finished the writing, plunge the candle into the water, totally extinguishing it. Keep the talisman near a center of heat: boiler, radiator, oven, or fireplace.

This talisman also appears as the eleventh square in the Abra-Melin<sup>5</sup> system of magic, where it is used "to know true and false friends." When you have proof that the angel is dealing with your enemy, burn the talisman on the following Tuesday.

## Mirror of the Mind

THIS WORKING BRINGS FLUENCY of thought, speech, or writing. It improves the mental faculties of concentration and memory retention. It is of use in preparing for examinations, but should be initiated before study and revision are undertaken, not the day before an exam. It also helps with creative writing and oratory. The invoked angel of this magic, Raphael of Mercury, "polishes" the consciousness, helping to develop your mentality. The working is performed upon a Wednesday and repeated each following Wednesday until proficiency is achieved.

The magic simply requires a square of yellow paper, a ruler, and a black-inked pen. There is no ritual—no candles, spoken invocations, or incense—the square is just drawn each Wednesday and kept within your pillowcase or under the mattress (see figure 18). When actually sitting for an exam, however, you should wear the square upon your person; but find some privacy just before the exam to touch the talisman to your forehead, preferably unobserved!

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5. An advanced system of theurgy (sacred magic) whose principle aim is to enable the practitioner to achieve "knowledge and conversation with the Holy Guardian Angel" with the Higher Self (see *The Sacred Magic of Abra-Melin the Mage*, trans. and ed. by S. L. MacGregor-Mathers [London: Aquarian Press, 1986]). Having successfully concluded this, the new adept "redeems" the unintegrated aspects of his/her unconsciousness, measuring back through the chain of incarnations.

♀	♁	II	♀	♁
II	♀	♁	I	R
I	R	I	♀	♁
♁	♀	♁	R	I
♀	♁	♁	I	II

Figure 18. Mirror of the Mind.

## The Thunderbolt

THIS IS A WORKING OF GREAT MAGICAL FORCE; it is very powerful and effective. However, people who are not prepared for great upheavals to occur in life should not use it. The working removes unwanted obstacles from the life, in sudden and unexpected ways. So devastating is this working that it should not be used more than once a year.

The working removes obstacles that are preventing you from enjoying happiness and life. Because the Thunderbolt often works by disintegrating the obstacle, it must *never* be used against living beings; nor may it be used to remove ill health or poverty, or to influence loved ones. The working comes under the regency of Archangel Uriel, who is a throne angel of the highest degree, and whose ways are dramatic and devastating. If this working is used

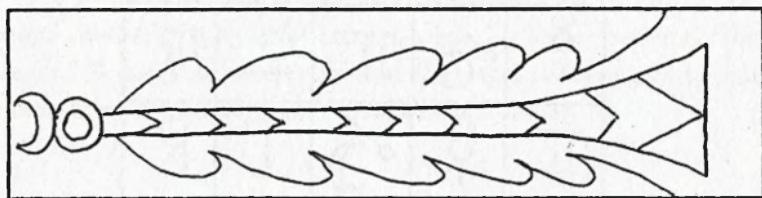


Figure 19. *The Thunderbolt.*

wrongly, the invoked power may well turn against you, for the archangel will not permit any injustice.

To use this working, the intention must be to remove a burden that is ruining your life; the burden must be one that you did not accept voluntarily, but one which was foisted upon you. You must also be prepared to accept the upheavals and the consequences that this magic may bring.

The method is extremely simple, because the symbol used is so very potent—the lightning flash that is pictured in the sixteenth tarot card, “The Blasted Tower.” Tradition says that it was the Archangel Uriel who was sent to destroy Atlantis and its peoples, to end their evil abuses of magic and science.

This working is to be done on a Saturday and all that is required is a sheet of black paper, a piece of white chalk, and a clear conscience! Begin by verbally naming the obstacle you wish removed, then speak the invocation:

**Uriel, Light of God and Angel of Magical Force,  
remove from my path [name the obstacle again]  
which unjustly afflicts me.**

If at this point you receive any intuition to stop, do not proceed with the working. Any reservations you feel may be an indication from the Archangel Uriel to cease.

If all is well, write your request in the *Passing of the River Script* with the white chalk on the black paper. Then on the reverse side, draw the symbol of the Thunderbolt, and write the name "Uriel" in the same script (see figure 19). As soon as you have completed the talisman, fold it into a square and immediately bury it in either wasteland or common ground.

## The Wheel of Haniel

THIS WORKING COMES UNDER THE auspices of the Archangel Haniel of Venus. Its purpose is to increase love and deepen affection between friends, partners, or relatives. It is potent in healing rifts or separation between loved ones, restoring harmony in failing friendships, and uniting quarreling relatives. No matter what pain or hurt loved ones may have caused one another, if the spark of affection still exists, Haniel can fan it into a healthy flame. "Love," as used in the romantic sense, is like a greenhouse-grown orchid; it requires all the right conditions to blossom; the Wheel of Haniel can generate the conditions needed for love to flower.

This working will *not* compel another person's love if they have no initial affection; the Wheel cannot be used to force another's love. There are dark magics that can force the illusion of love by compulsion and glamour; but ultimately these methods end in ashes, because the worker of such magics knows that the desired one does not enter into the relationship of his or her own free will. Love, to truly be love, must be freely given and honored; it must prefer the greater good of the loved one over personal gratification.

Because the results of this working manifest within six weeks, however, the Wheel of Haniel can be used to ascertain whether a person will become a "loved" one. If you are drawn to someone, but unsure whether your feelings are reciprocated, you may invoke

Haniel by and through the Wheel; and if by the end of the six weeks there have been no indications of growing affection, then you will know there is no future in the relationship. Say thank you, and move on. If fondness has manifested, the Wheel will continue to encourage it to grow and ripen.

To perform the ritual of the Wheel of Haniel you will require three pink candles, three pale blue candles, one stick of red sealing wax, a Venusian incense (I suggest you just add rose oil to standard ecclesiastical incense), a six-inch square of pink or pale blue card stock (not paper), compasses, a ruler, a red-inked pen, and a fresh rose. All of the items can be used for the ritual on all six Fridays, except for the rose which must be bought fresh each time.

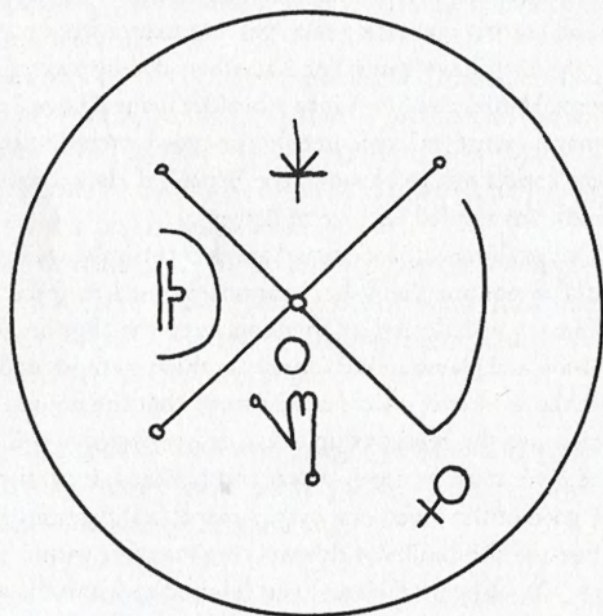


Figure 20. The Wheel of Haniel.

To set up an altar for the Ritual of the Wheel, light the six candles and the incense. Now write the name "Anael" in the *Passing of the River Script* in red ink at each of the four corners of the card. Then pass the card through the fragrant incense so that the written words are held for a while over the incense and receive its influence. Having censed the four corners of the card, draw the signs of power that constitute the Wheel of Haniel in its center, as shown in figure 20.

On the reverse of the card in the *Passing of the River Script* write the name of the person whose affection you wish to receive. Roll the completed talisman, from left to right, into a cylinder (a tube) and seal it along its length with six seals using the red sealing wax.

Now extinguish the six candles, speaking this invocation as each candle is put out:

**In the name of Anael may the Wheel revolve.**

Leave the incense to burn as an offering to the archangel, and place the wheel under your mattress.

On the subsequent five Fridays, having purchased a fresh rose, set up the altar as before. Light the candles and incense. Break the seals on the Wheel and unroll it. Cense the four corners of the Wheel as before. Roll the Wheel again, from left to right, and seal it again with six seals. Extinguish the candles, speaking the invocation with each one, and return the Wheel to its place under your mattress. The ritual must be performed for six consecutive Fridays. If for some reason a break should occur, the entire working must be recommenced from the beginning.

If, by the sixth Friday, there have been no signs of increased affection from the person for whom you are working, then the Wheel should be utterly burned. If affection has perceptibly grown, then, after the sixth performance of the working, tear the Wheel into small fragments and scatter them to the night wind.



## The Life Protection Chart of Lumiel

THIS IS AN ANGELIC PROTECTION that extends to all levels, within the constraints of the Law of Karma. It protects the soul from fear and disempowerment; it protects the mind from damage; and it protects the body from harm and degeneration of health. The square is sacred to the Angel Lumiel, one of the angels of the planet Earth. The possessor of this square is protected from harm on all three levels of body, mind, and soul.

The square is made on thick white card stock—it has, after all, to last a lifetime! It should be constructed on the sacred day of either

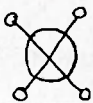















L	U	M	I	E	L
U					U
M					M
I					I
E					E
L	U	M	I	E	L

Figure 21. Protection of Body, Mind, and Soul.

your Moon or Sun angel; if you are making it for someone else, then fashion it on the day of his or her angels. There is no ritual attached to this working, as the drawing and coloring of the symbols of the square empower it.

The grid of the square is drawn in red ink. The symbols are in different colors: the Symbol of Fortune in purple; the Physical Heart in red; the Star of Glory in silver; the Djed of Osiris<sup>6</sup> in gold; and the Eye of Heaven<sup>7</sup> in sky blue.

The symbols may be outlined in black. The letters of the name of "Lumiel" should be written in green ink in the Roman alphabet (see figure 21). On the reverse side of the talisman, in green, is written the name of the person for whom the square is made, using the *Passing of the River Script*.

The square need be made only once, unless it is lost. It may be kept in a wallet or purse, or even framed. Many practitioners of the Sacred Magic of the Angels keep the Lumiel Square under the mattress of their bed unless traveling, in which case it accompanies them. This talisman of power is truly wonderful in its ability to protect and defend its possessor.

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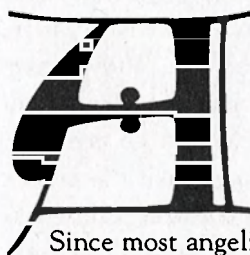
6. Symbol of the mind.

7. Symbol of the mind.

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## EXERCISE 6

# The Moon Tree



*Moon Tree* acts as a focus for lunar energies, and so is of great help in workings with the lunar talismans and for invocations of the Archangel Gabriel. A Moon Tree becomes charged with the power of the Moon and augments all workings done in its presence.

Since most angelic energy is relayed through the sphere of the Moon (i.e., the astral-etheric plane), the presence of a consecrated Moon Tree is helpful in all angelic workings. For this reason many practitioners of the Sacred Magic of the Angels have a Moon Tree in their temple, shrine, or on their altar. A Moon Tree is linked to the archetype of the Burning Bush upon the Mountain of the Moon, and represents the Tree of Life in Yetzirah, the astral plane.

To make a Moon Tree, you need to select a tree—preferably a willow, silver birch, pear, or apple tree. You should look for a branch that has a good fan-shaped spread of twigs coming from it. The size of branch will depend upon what size you wish your Moon Tree to be. Having found the tree, spend some time with it, telling the *dryad*, the tree's spirit, what you need and why you need it. Sit with your back to the tree's trunk, within its aura, and share your thoughts and feelings with the dryad. Then open yourself to the impressions the dryad communicates to you.

You will find that most dryads will be well-disposed to your intention, because you will be using what is called "live wood"—a piece of wood that retains its astral-etheric link with the tree from which it was taken, and with the dryad, the nature-spirit, who wears that tree as its physical body. So the dryad will benefit enormously from making you a gift of a portion of its own body to make a sacred Moon Tree. The tree-spirit will receive a portion of the angelic energy resulting from any workings using the Moon Tree, and consequently the dryad's own evolution will be helped.

Having selected the branch, with the dryad's help, mark the place where you will cut the branch using a ribbon or piece of string or tape. Bid the dryad farewell until you return. At the New Moon, or at least during the first quarter, return to the tree. With a sharp knife, cut the branch from the tree where you marked it. Place a silver coin and a few hairs from your head at the foot of the tree (near the roots) as a thank-you and exchange-gifting. Take the branch home and seal the place where the branch was cut with sealing wax or molten wax from a candle; this will hold the sap and life force inside the branch. Place the branch somewhere safe and warm until three days before the Moon's fullness.

While you are waiting for the Full Moon, find or purchase a suitable pot or vase for the Moon Tree. The pot should be strong enough to hold concrete or plaster. Remember that the pot will become a fixture within your sacred space, and a tool for the angels,

so it should be beautiful and pleasing. You will also need to obtain objects with which to ornament the completed Moon Tree. These ornaments can be anything that is colored white or silver, or transparent. Many things can be used as ornaments for the Moon Tree: small silver bells, prisms, pieces of chandelier, real or artificial pearls. You can add further ornaments in the future, but it is better to have as many of them as possible ready for the "awakening" of the Moon Tree when you consecrate it at the Full Moon.

Three days before the Full Moon, paint the entire branch white. Two days before the Moon's fullness, paint or spray the branch with silver paint and, when dry, place it in the pot or vase with concrete or plaster around the base to hold it. One day before the Full Moon, place all the ornaments except one upon the branch; take as much time as you like. The result should be a beautiful arrangement. Some practitioners place an appropriate image related to their Moon angel at the foot of the Moon Tree; for example, if your Moon angel is Angel Sachiel, a white or glass statuette of a whale or an ivory elephant makes a good focus. Your personal Moon angel acts as the lens through which you receive the lunar influences.

To consecrate your Moon Tree you will need:

- Nine white candles in holders;
- Incense (add a little camphor to frankincense);
- Water; and
- Salt.

The altar should face West; on it place the candles in a triangle enclosing the Moon Tree—three candles forming each line of the triangle, with the triangle's base in front of you and the apex furthest away.

On the night of a Full Moon, having purified and centered yourself, open your sacred space in the usual way. Light the altar lamp and the charcoal for the incense. Charge the water and salt, mixing them together, and lightly sprinkle the Moon Tree with the

mixture, holding firmly the intent of purification. Now spoon some incense onto the charcoal and pass the incense smoke three times around the Moon Tree.

Next light the row of three candles on your right-hand side, saying with each one: "**SHADDAI-EL-CHAI.**" Then, continuing around to the three candles of the next side, light them, saying three times: "**GABRIEL.**" Then complete the circuit and light the three candles that form the triangle's base, saying as you light each one: "**LEVANAH.**" The Moon Tree is now enclosed in the "Triangle of the Art." Now call upon your personal Moon angel by name, until you feel the angel's presence formulate behind your left shoulder. Place the last ornament upon the Moon Tree (and an image related to your Moon angel, if you have one), thus completing the adornment. Spend a little time in contemplating the finished Moon Tree.

Visualize above the tree the shining Full Moon. Build up the image until it becomes strong; see it shining in power and vitality. When the image has taken on a certain "independent" quality in your mind, see a shaft of the Moon's light shine down upon the Moon Tree, bathing it in its influence. Now invoke:

**Oh Living Almighty One, place Thy hand over this tree and fill it with the lunar fire of silver flame. Let the spirit-breath of Gabriel blow through its branches, and the mighty Cherubim shine as lamps thereon.**

**As the Moon above mirrors Thy power, and all the worlds align in unity, I consecrate this Moon Tree to the Glory of Shaddai-El-Chai and the Archangel Gabriel, to the joy of the angels of light and in honor of the holy Angel [here name your personal Moon angel]. As it is spoken, so it is done, by the power of The One.**

Now open your hearing to your Moon angel, and you will hear a simple musical tune in your mind. As you hear it, sound it forth, repeating it over and over. Allow it to grow in volume, becoming a mantra of sonic energy, vibrating through your consciousness and taking you into an altered state. Allow your body to move and sway to the angel song. You will begin to hear other voices singing the song with you, voices of utter purity and power. You will be singing with the choir of the Cherubim! When this happens, you will see that the Moon Tree seems outlined with silvery-white light. It begins to gently vibrate—if there are bells on the Moon Tree, they will tinkle. When this happens you will know that your Moon Tree has been accepted from Above, and that the Moon Tree is now awake in a higher world.

You may now gently bring the song to an end, but don't be surprised if the invisible singers still continue for a while. Try to remember the chant, because you can use it in the future as a meditation aid to enter deeper levels of consciousness, and to communicate with your own Moon angel. It is a gift of power; treasure and honor it as such.

Close the quarters of your sacred space and allow the nine candles to burn out. Keep your awakened Moon Tree safe. You may move it to another location without disturbing it. Should someone ever ask you, "What is it?" you can say that it is a piece of art you made for some friends. How true!

## Be With Us



*. . . And with the dawn, those Angel faces smile;  
Which I have known, long since, and lost awhile.<sup>1</sup>*

**T**he angels have supervised all evolution upon this planet. As we have seen, their oversight of the mineral, vegetable, and animal kingdoms has resulted in a beautiful planet, ecologically balanced, and able to support human life. With the coming of humanity onto the planetary scene, a new factor was brought into play: free will. Previously, all physical adaptations, all modifications of bodies, were accomplished by the presiding angel who was the Oversoul of the species. Each new development in a species was the result of its presiding angel working to bring about, on the physical plane, the divine archetypal idea held in the mind of The One. Experiments such as the dinosaurs

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1. A Catholic hymn titled "Lead Kindly Light," by Cardinal Newman.



were discarded when either their function was fulfilled, or experience proved them unsuitable for this planet. It would be quite wrong of us to attribute omniscience to the angels. The angelic evolution, its labor of love, lies in the tension between their beholding the "dream" of the Creator, which is outside of time, and their successfully manifesting that dream on Earth.

Humanity consciously alters the physical bodies of other creatures, as we can see in the cultivation of cereals and plants, and in the domestication of animals (although without continued human oversight, these species have a tendency to revert to primitive type). This is one of the occult meanings behind the story in the book of Genesis of Adam naming the creatures. Humans also have the ability to alter their own corporeal vehicles. This is the specialized work of high adepts, those men and women who are the flower of human evolution. With the coming of humanity, more complex laws and relationships arose, new dynamics were introduced into the planetary scheme, and, in response, angelic orders which had not previously been involved with this planet became so. The work of these orders is intimately linked with the human dimension.

Of all physical creatures upon Earth, human beings alone have the ability to access all the levels of being: physical, astral, mental, and spiritual. This is one of the meanings of the term "free will." A human is not only free to make decisions based on reason or conscience, but free to function on the various inner planes of consciousness. The upper worlds (as these levels are sometimes called) have their own inhabitants, just as the physical level has its own flora and fauna. Principal among these inhabitants are the angelic hosts. It was therefore inevitable—literally—that human and angelic evolutions should meet.

While hunters and scouts in early societies were exploring the physical terrain and the habits and lifestyles of animals found there, so early dreamers and seers, the first priests, were exploring the inner planes and their bright and dark inhabitants. As the scouts and

hunters learned about plants, medicines, and foodstuffs from observing and listening to animals, so the shamans learned from their interior encounters and developed the earliest cosmologies. The scout maps out the physical world, the seer signposts the invisible.

The principal angelic beings encountered by these early seers were the teaching angels of humanity, to whom we referred in chapter 1. And these bright spirits are still those most intimately involved with human unfoldment and growth. It is interaction with these beings of love and wisdom that this sacred magic teaches and invokes. Early shamans also encountered the devas of nature and those angels who are the Oversouls for the species of the animal and vegetable kingdoms. Some of these angels were adopted as gods, as patrons; others, especially the devas, came to be venerated in particular places, that became traditional sites of power and pilgrimage.

Out of the communication between humans and angels arose cooperation. This cooperation is extremely rare, although there is much evidence to show that it is on the increase. Indeed, in the Aquarian Age, humanity may experience a golden age of spiritual renaissance. Most of the interaction between the angels and humanity tends to be unconscious on our part; but this is mainly due to our ignorance of Inner activity. In an attempt to dispel this ignorance, let us examine some of the areas of interface between angels and ourselves.

## *Princes of the Nations*

HUMANITY, ALTHOUGH INDIVIDUALIZED, also contains the aggregate of all previous phases of evolution. Consciousness is dormant in the mineral, sleeps in the plant, dreams in the animal, and awakens in humanity. But these are not different types of consciousness; these are modes or phases of one consciousness. Each successively higher life-form contains all that has gone before. The human body, while

gestating in the womb, undergoes transformation through all the previous life expressions. A human embryo lives in water and undergoes changes analogous to those of a tadpole in its course of development. The human body contains mineral salts and metallic traces, while its digestive system is inherited from the physiology of plants. Psychologically, humanity inherited the reproductive instinct from the vegetable kingdom, and the herd instinct and the fight-or-flee impulse from the animal kingdom.

The herd instinct is the basis of our social divisions of family, clan, tribe, nation, culture, and civilization; consequently these divisions form group souls of various degrees of strength. Great are the group souls of nations, these being the largest physical collectives that humans form. These national group souls are ensouled by mighty angelics, whose purpose is to mediate spiritual energy into the group-soul, whence it touches each individual comprising that group-soul. In the Old Testament, the angels of the nations are referred to as "Princes" (*Book of Daniel*, 10:13-21). These angelic overseers are not concerned with the passing ripples of news or fashion that surface in the national consciousness. They are concerned rather with the spiritual vitality, the deep underlying "vision" of the nation (for example, the philosophy of "liberty under God" enshrined in true Americanism), and its role in the family of nations.

A head of state is linked with the presiding angel of the nation that he or she serves during their term of office. The esoteric purpose of a sovereign's coronation is to embody these inner links, and to offer the life of the new king or queen as a channel for Grace from the upper worlds for the benefit of the land and the peoples that comprise the nation. A selfless head of state can avail themselves of the benevolent influence of the presiding national angel in the performance of their duties for the benefit of the people entrusted to them.

There are events in the life of a nation that stir this deep consciousness: the coronation of a monarch, an anniversary of some

event in the national history (for example, Thanksgiving in the USA), or those times when the nation unites against a common aggressor. At times like these, the sensitive can perceive the presence of a great intelligence brooding over the national mind, gently encouraging people's thoughts toward what is noble and uplifting.

In some esoteric schools, these ensouling angels of the national group-souls are referred to as "racial angels." I find this term misleading, as it can give rise to a form of intellectual racism which has no part in true occultism. The angels of national group-souls deal with nations (which often consist of many races), geographical location, traditions, institutions, and symbols within that nations' subconscious mind that can be empowered to bring about greater harmony with the whole. A national angel holds the *dharma*, the ultimate destiny for which Providence brought the nation into existence. These angelic princes of the nations are also involved in the work of the spiritual council, the Withdrawn Order, that exists to serve all humanity upon its upward journey to at-one-ment.

A national angel uses as a body a thought-form built up from the nation's subconscious. This is often a mythic or symbolic figure. The presiding angel of the United States often uses a transfigured form of the Statue of Liberty, titanic in stature, built of translucent colors, with rays of light as a corona, and holding aloft a beacon of dazzling brilliance—the Light of Freedom—which is the immortal divinity within every human heart. At other times the same national angel may use the idealized form of the Native American Great Spirit, vast as the sky, strong as the plains, adorned with feathers of the sacred eagle that reach to the heavens.

The national angel of England sometimes uses the form of St. George<sup>2</sup>, and at others the form of Britannia. An idealized representation of a nation's patron saint can be a powerful vehicle for that

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2. Saint George was in all likelihood a Christian presentation of the Greek hero Perseus.

nation's angel. The thought-form of the saint has been empowered by centuries of devotion and prayer, and hallowed by the essential idea of a life given to God. It is therefore consistent with the role of the angel.

The only national angel actually recognized as such is the angel of Portugal. King Manoel I petitioned the Pope to authorize the Feast of the Guardian Angel of Portugal on the third Sunday in July; no other country that I know of has such an observance. The most recent apparition of the Angel of Portugal occurred in 1916 in Fatima where it appeared to three children; the angel acted as a forerunner for preparing the children later visions of the Holy Lady Mary which occurred in the following years. The children described the Angel of Portugal as wearing the form of a young man, brilliant as crystal when it is lit by the Sun, and carrying a Host that dripped the sacred blood into a chalice.

At a deeper level still resides the great group soul of all humanity.<sup>3</sup> But, although men and women of good will are working day and night to bring about true realization of our common humanity, and the caring and sharing that this must entail; sadly, most of us only assent to it intellectually, if at all.

We have noted that certain sites in nature (mountains, forests, etc.) are used as points of focus by the devas (chapter 5). This is also true of cities, which have a special type of angelic presiding over them. These "civic" angels come under the rulership of the national angel, in much the same way as member of the choir of the Cherubim comes under the rulership of the Archangel Gabriel.

## Music

ANOTHER AREA OF INTERFACE BETWEEN the angelic and human kingdoms is found in the art of music. In the Orient, the angels who

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3. Jung calls this the collective unconscious; the occult term is a "swarm."

specialize in music are called *Gandharvas*. Many composers receive their inspiration through the agency of these angels. The singing of the angelic choirs is sometimes heard by composers in their sleep state, when the soul is free to wander the inner planes. It is the haunting memory of the song of the angels, the Music of the Spheres, that inspires many compositions. Indeed, it seems that some great composers may have developed a particular type of "clairaudience" that enables them to attune themselves to the *Gandharvas* while in waking consciousness.

Because creation is composed of vibration, every single being, every piece of matter, every wave of energy, sounds a unique note in the Great Symphony of Existence. The "song" of the *Gandharvas* is the vibration of angelic consciousness that perceives the overall order of all things. It is, consequently, exceedingly pure, harmonious, and soul-ravishing. Because like calls to like, great music, and particularly sacred music, calls the *Gandharvas* into attendance. This is one of the reasons why a religious service that contains music, chanting, and singing has an atmosphere very different from a service with none.

All music that is rhythmic or harmonious builds various shapes and colors in the inner levels, and certain types of seers can perceive these "music-forms." The forms, built by the vibration of the musical notes, are empowered further by the emotional reactions of the listeners. Concerts produce beautiful forms; they attract the *Gandharvas* who not only passively enjoy, but also use, the music. The astral forms built by music resulting from a concert, opera, or ballet are like cups that are filled with the emotional energy of the audience. This energy is usually of fine quality, since these types of music tend to stimulate the higher emotional range. The *Gandharvas* augment this energy with their own, thus increasing its vibration rate and potency. They then radiate the combined influence upon the locale in which the performance is taking place. Other angels laboring in the area will receive some of the outpoured influence and apply it to the work entrusted to them.

If a concert is being held for a particular cause, the *Gandharvas* may perceive this and direct the cumulative energy along that line; but it helps if a human informs them of the intention. Many good relations have been cultivated between nations as the result of cultural exchanges. Visiting orchestras, ballet companies, and choirs performing in foreign lands have been deliberately utilized by the *Gandharvas* to promote goodwill between the nations.

A friend of mine, now currently disembodied, was a church organist and a "priest with knowledge." He could invoke the *Gandharvas* at will—in fact, they were so familiar with him that one sometimes thought of them as "Harry's invisible choir." I've often seen him heal a group of people by playing music on more than one level at once. He could also magnetize jewelry for healing purposes through music magic. And on those occasions when he intoned a sung mass, the very walls of the church building would vibrate. He taught me that all nature resolved on the note of F.

The *Gandharvas* are fond of sweet toned bells and great gongs, and using such instruments in a sacred ceremony always summons them to assist. Church bells receive a special blessing, which may only be performed by a bishop, in which they are anointed, incensed, and dedicated to a particular saint. Some bishops, who were mages as well as prelates, used to dedicate great church bells to the Archangel Raphael so that whenever such a bell was rung, healing influence could travel through the medium of sound. The *Gandharvas* would carry the healing energy to any sick beings who could hear the ringing of the bell. Tibetan sacred music is very powerful; it is pure sound magic. But one needs to know which entities are musically and mantraically invoked before attempting to use its awesome force.

Other inner plane beings are attracted by different types of music. The sound of a *shofar*, a blown ram's horn, alerts the great Archangel Sandalphon. The Seraphim enjoy trumpets and certain types of musical marches. Elves are particularly fond of the melody "Greensleeves" (I know not why, but be careful where you sing it).

They also revel in Irish jigs and Scottish reels, the sound of a harp, and doleful laments. The devas and the elementals respond well to music with a strong rhythm—ethnic music—particularly drumming. In a forest at Full Moon, one can “drum-up” some very interesting visitors; a circle of dancing dryads is a sight not soon to be forgotten.

Inner plane beings are not music critics or snobs. If a certain type of music works they’ll use it to bring about a certain effect—even rock and roll! What concerns them is the form the music builds and the emotion with which it becomes charged. Discordant music, however, is of no use, since it promotes chaotic resonances. In fact, under adverse conditions, discordant music can stimulate deep psychic unrest and be instrumental in evoking demonics. Some heavy-metal music festivals are used by spirits of darkness for their own purposes.

## Places of Worship

TRUE WORSHIP ENCOURAGES A RENEWAL of our connection with Spirit; it redirects our consciousness to the Source of existence, which is also the ultimate Goal of life. One prayer describes it “that we may ever perceive within ourselves the power of Thine indwelling Life and thus . . . we may know ourselves to be one with Thee, and through Thee with *all* that lives.”<sup>4</sup> It is because of our essential unity with The One that we are inseparably connected with all life, for The One is immanent in all life. For, “Selfish salvation there is none,”<sup>5</sup> and again, “I, if I be lifted up, will draw all others

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4. From the service of *The Solemn Benediction of the Most Holy Sacrament*, from *The Liturgy* (the prayer book of the Liberal Catholic Church [5th edition, 1983]). Italics mine.

5. St. Augustine, *Confessions*.



unto myself" (John 12:32). At a profound level, what one individual does affects all beings. The heights, the depths, of worship occur when we are drawn beyond ourselves, no longer inward-turned, self-obsessed, but aware of a stupendous reality that pervades and fills everything at a hidden, but perceptible, level.

During worship we are focused on something other than ourselves—our consciousness is expanded and receptive—and thus the angelic world becomes accessible. Most people's initial encounter with angels occurs during worship of some kind. The heightened sensitivity, the power of devotion, and the receptivity to the invisible produce the ideal conditions for such an encounter. One Russian Orthodox bishop recounted that when he entered the sanctuary of a church for the first time, he was overwhelmed by the angels present. "But," he said, "with time I learned how to ignore them."<sup>6</sup> Thousands of people, if not millions, are aware during their worship of the Divine (by whatever name), of the presence of Beings of Light who participate in their worship.

Mystics of all traditions have given accounts, based on their ecstatic visions, of the angels offering worship to The One. There are many descriptions of the celestial rituals which the angels perform to facilitate the flow of grace by which the worlds are nourished and sustained. In the Qabalah, it is taught that a developed human may penetrate into the upper worlds and there participate in the heavenly worship. It is very probable that the use of elaborate ceremony in religious practice arose from a desire to reproduce, to mirror on Earth, the worship offered by the angels. The splendid rituals of the Temple of Solomon in Jerusalem reflected the movement of life through the dimensions, as each living particle of The One journeyed through the worlds of body, soul, and spirit before its final

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6. In Orthodox churches, the sanctuary is hidden from public view by a high screen called the *iconostas*; in the Western churches, this screen shrank to become the communion rail.

transformation in the divine fire. The ritual magnificence of a Byzantine eucharist is far removed in *appearance* from the Last Supper of the Gospels; yet who can say how the Last Supper appeared when viewed with the eyes of spirit? The Christian rite of the eucharist—regardless of denomination—reflects in time and space the eternal sacrifice: the primal and continuing outpouring of the divine life.

In a shamanic Medicine Wheel ceremony, the powers of creation, the devas, are invited to share sacred space with the ceremony's human participants, and to exchange energy in recognition of their underlying unity in The One. The group souls of the animal, vegetable, and mineral realms attend as respected guests and friends. Rising from the center of the shaman's sacred hoop is the flowering tree. Life, in all its variety and complexity, is celebrated as a complete, cosmic event. The planet Earth is honored as the living altar for that marvel of embodied spirit—physical existence. Such a circle of power and wisdom is held in the sacred hands of the great mystery, The One, whom we beseech to "help and heal us," that all beings might know fulfillment by "walking in beauty."

All places that people regularly use to worship attract an "angel of praise" who acts as the principal guardian of that place. This angel's function is to channel the adoration of the worshippers to The One above All, and to act as a lens, a prism, for the corresponding downflow of Grace that all true prayer brings. Every place of worship has an angel of praise overshadowing it, be it synagogue or church, sacred circle or household altar, mosque or temple. Whenever we enter a sacred place, we should "salute" its angel, invoking the blessing of The One upon its invisible and, in most cases, unknown service.

An incident that occurred when I was making a study of the angels of praise may be illuminating. It shows how, although angels are without peer in their own particular specialization, they, unlike humans who are universals, are limited to operation within that field

of service. I was attending a Catholic Mass, observing the inner ministry of the angels of praise. Before the consecration of the bread and wine, the priest intoned an invocation whereby members of the various angelic hosts are called. I observed that one of the angels who responded was new to this particular ceremony—a novice, if you like. Now angels communicate with each other very rapidly, in something like mental lightning flashes, so the account will be given as if two humans were talking. During this Mass, just before the Communion, the officiating priest took out a handkerchief and blew his nose. Although this was discreetly done, from the congregation's point of view, the novice angel, from his vantage point across the altar, was clearly fascinated by it. Turning to one of the more experienced angels, the novice asked whether the priest's sonic action with the square of white linen was some sort of ceremonial salute or trumpeting. The senior angel replied that this was not the case, that the priest had been clearing his breathing apparatus. The novice angel then asked, "What is breathing?"

A wise practitioner of the Sacred Magic of the Angels will get to know the various places of worship in their residential area, and introduce themselves to the appropriate angels. A phrase that is useful as an introduction to most angels is, "I, too, am in the service of God." Sharing information with an angel of praise about your work, your own sacred space, has great benefits for both parties. You may ask the angel of that place to direct some of the grace it facilitates regularly during the services of worship toward your own sacred space and work. Reciprocally, you may offer that some of the heavenly dew that flows into your sacred space will go to the angel and its work. A beautiful network can thus be established between all the sacred places in an area and between their angels.

Every religion is a Way of the Spirit and every sacred edifice is a gateway to Heaven. What outpourings of grace an area and its community could receive through Heaven's response to the daily and weekly cycles of worship which take place in them! What won-

derful blessings could be received, as each place of worship in turn irradiates and strengthens the others in its vicinity through the annual cycles of the high and holy days of all the religions represented in the community. Our own private angelic shrines can also be living links in this network of grace; we, too, can receive and impart.

There is over the Earth a canopy of light, an umbrella of energy, that shelters the planet. The function of this canopy is to shield the psychic consciousness of humanity from the dark shadows of evil that seek to undermine human evolution, to drag humanity back to levels of barbarism from which it has painstakingly arisen. The energy that maintains this luminous canopy comes from the hearts of all men and women of goodwill. They belong to all religions and creeds; but all of them, in their many ways, are reaching toward deeper communion with The One, regardless of the external form their religious observance takes. Allegiance to the Light of the Most High goes far beyond any sectarian boundaries. Organized religions serve the purpose of giving a framework to the spirit, of encouraging an awareness of things eternal, and of guiding developing souls in right relationship toward one another.

Every place of worship sends up a vortex of energy that replenishes the canopy of light. Seen from the level of spirit, a radiant dome can be perceived over all sacred edifices and holy sites. This dome is used by the angels of praise, and by those who know, to direct energy toward the canopy of light. This dome is also a lens through which descending grace is focused upon the place of worship and those within. But it is the overall canopy that is most important, particularly in these times of growing planetary awareness. Organizations such as Freemasonry and other quasi-esoteric groups do much to contribute power to the overall canopy, filling in the "gaps" left by organized religions. There are also individuals who, working under the supervision of the Lords of Compassion, take up their watch as guardians about the canopy of light that shields the

Earth and her children from evils too great to be faced by collective humanity.

The Archangel Sandalphon, the archangelic guide of our planet, is also called the Prince of Prayer. When the "great prayers" are offered, it is Sandalphon himself who acts as the angel of praise, carrying them to the altar on high. These great prayers occur when thousands or even millions of people—cutting across boundaries of nation and race, unite in one intent, and turn to Above. Yom Kippur, Christmas, Wesak, Divali, or Id al-Fitr are all examples of the "great prayers." But perhaps even more significant, in these days of growing global consciousness, are those occasions when people from all faiths and nations come together to intercede with The One; when people across the planet unite in prayerful protest against injustice, greed, or exploitation, or when people pray on the World's Health Day for a cure for AIDS or on Earth Healing Day for global healing. These also are "Great Prayers." When people all over the face of the world pray at the same time with the same intention, Sandalphon weaves these soul-energies together into one Great Prayer and presents it to The Heart of all Brightness. Surely these are the occasions when the angels sing "Glory to God in the highest, and on Earth peace to all peoples of goodwill."

## *Group Workings*

ONE OF THE ESOTERIC USES OF CEREMONY is to create a vessel into which energy from a higher realm may be collected and then directed to the intent of the ritual. For example, to assist in resolving a situation of conflict, a group of people might gather together with the intention of helping. Having established a sacred space—with suitable wardings against undesirable energies—they would then proceed to build a "vessel." This "cup," made from the united energies

of the participants, would merge their auras; their emotional and mental foci would be unified, so that a group-mind, a "vessel," would be formed.

Having formed the vessel, the group would then invoke power from a higher world to fill it. The technique of invocation would vary according to the tradition and training of the group; it might use sound, chanting, or mantra; it might combine this with sacred movement, stylized gestures, or dance; it might use silence. A skilled group might carry the vessel with them into the higher worlds by means of a group astral projection, there to be filled by the inexhaustible light that proceeds from the Divine throne. Having received the grace from Above, the group would then direct that energy upon the situation of conflict which is the intent of their corporate working. In healing work the vessel might be filled from the still waters (see exercise 1, *Beth Malakhim*, page 21).

Every single ritual office has a member of the angelic kingdom attached to it, to facilitate the flowing of the energy that the ritual role invokes. When the human participant enters into the function of their office, the corresponding angel lights up, so to speak; it flashes into the astral level and is connected with the officer's aura during the ceremony. On occasions of great power, it has been known for these angels of the rite to come down even to the etheric level, becoming semi-visible to those present. The rituals that form the basis of a magical lodge's workings are built on this knowledge. The angelic choirs that cooperate with humans in esoteric ritual are sometimes called the "Angels of Ceremonial." These angels translate the energies of the rite being worked up and down the planes, linking the physical lodge with the inner plane lodges, those holy assemblies where the will of God is known.

More good than the world suspects is done by such private gatherings of men and women of knowledge who, desiring to be of service, offer themselves as cooperators with the Lords of Light. This is the "Ministry of Angels and Men"—those members of both king-

doms who go before the presence of the Most Holy One, to serve the Will by day and by night.

## *Partnerships*

WE HAVE SEEN HOW HUMAN COLLECTIVES give form to group minds, whether it be a football fan club, a political party, or a nation. Wherever a common bond of ideals and emotions exists, a group mind is born. Some last a few years, others endure for millennia. Religions, crossing as they do national boundaries and human generations, produce the greatest group minds. Since the purpose of religion is to focus on the things of the spirit, religious group minds penetrate deeper into the upper worlds and, consequently, their group minds also develop a group soul. This explains why, although the group mind of a religion may go through periods of aridity or even evil (as during crusades, inquisitions, or persecutions) individual celebrants can still maintain access to grace, revelation, and union with the divine. The group soul, being of a different order, is not defiled by the group mind. It expresses a spiritual reality. Consequently, each religion has a reservoir of grace that flows through its appointed channels, and angels who facilitate the flowing of the "Dew of Heaven," so that its outward forms may be irradiated by grace.

When the people of religion appoint individuals from among themselves to have access to the reservoir of grace, those chosen individuals receive a "formal initiation." Such formal initiations vary according to tradition: ordination for Christian priests or Buddhist monks, the transmission of Rabbinic authority for Jews, the "raising" of a Master Mason, or initiation into the cult of Wicca. These are all examples of formal initiations, which are different again from esoteric initiation. The recipients of such formal initiations often receive access to angelic assistance, which varies according to the

arrangements that have been made with Heaven in the different traditions..

Christian priests have "sacerdotal angels" who assist them in the functions of their office. In other words, when they are operating as authorized representatives for the group soul of the church, with access to its reservoir of power. A Grand Inspector-General—the thirty-third degree of the Rite of Scottish Masonry—is a "Prince of Masonry." At the ceremony conferring this degree, two great white angels of the rite become attached to the recipient. These angelics become co-workers who assist the new ruler of the craft in his future work. The twin "Apostolic Angels" who work with a bishop function similarly. For example, an individual bishop may be unaware of the inner levels and how they operate. Yet when that bishop "opens" to perform some function (an episcopal blessing for instance), the twin "Apostolic Angels" direct the invoked grace upon those present.

Angels who work with those who hold various degrees of authority within a religion's group soul, serve to facilitate the inner flow of energy through the human's physical instrumentality. This co-ministry of members of the angelic kingdom with humans who hold sacred office is one of the reasons why there can be a dramatic difference between humans when functioning in their office, and when they are functioning in their everyday personality. This does not mean that a recipient of formal initiation goes through life attended by various angelics twenty-four hours a day. As will be explained in the following exercise (*Taking on the Wings of the Morning*, page 167), the angels are connected through a "star" of light within the human's aura. When the human partner performs an act of will, intending to function in his or her entrusted office, the angels instantly flash into appearance and perform their duty. Most people who have received formal initiations are not consciously aware of these "angelic partnerships." After all, they are not conferred for the personal benefit of the religious officer. But how much



more effective could their ministry be if they were to consciously work with the angels of light?

One need not have undergone a formal initiation for an angel/human partnership to evolve. however. These partnerships tend to occur naturally when human beings follow their true vocation. It seems that unselfish dedication attracts angels. So we see that certain nurses, teachers, midwives, doctors, vets, healers, social workers, and followers of other "callings" become attended by angelics who specialize in their field. In fact, from what I have gathered to date, it seems that every field of human endeavor that is ensouled by the ideal of service of the good, the beautiful, and the true, attracts angelic cooperation, both at the intuitional level and in those synchronistic occurrences that adorn the life of a dedicated soul.

## Taking on the Wings of the Morning



**T**his exercise is a willed union of human and angelic consciousness. It is also used in the Western Esoteric Tradition, with certain adaptations, to unite us with the mystery deities of the ancient pantheons. It is a technique of *willed* rapport. This may seem rather daunting at first, yet once experienced it will be seen to be mutually beneficial. For humans, it gives a foretaste of the deeper levels of existence, a glimpse of the eternal splendor of the uncreate realities, an experience of pure being, unencumbered by the limitations of time and space. For the angel, as far as we can tell, it offers an experience of the beauties of full manifestation, to walk for a time within the physical world, and a temporary fusion with a being who contains all four levels (a human). Thus, the angel can experience the totality of the

great design of The One. In a way we are only beginning to understand, this practice also increases the links between the human and angelic kingdoms. Each time this practice is used, the goal, called in the Greater Mysteries the *Day of Be With Us*, is brought that much closer to actuality.

Every time an inner plane being is invoked, it leaves a point of light within the aura of the human who invoked it. This point of light, which appears like a small star to spirit-sight, is like a direct telephone number; it enables the human to summon the inner plane entity much faster in the future. This is one of the reasons why the auras of individuals of spiritual unfoldment—mystics, shamans, and mages—have the impact that they do upon the sensitive.

The only reason that I am sharing this esoteric technique is so that angels may walk with us again. Should anyone be foolish enough to use it to commune with subhumans, elementals, discarnate humans, or entities that are not of the Light, upon their own head be the consequences. Those humans who intentionally call up demons from the pit, thereby receive imprints in their auras that will incline them toward greater evil in the future, and eventually to perdition. Bitter, indeed, is the lot of such individuals, and painful their return to the Great Journey. Yet, we are told that "all His children shall one day reach His feet, however far they stray." Under no circumstances should people use this exercise if they are physically unwell, on medication, or under psychiatric supervision.

I suggest that at first you use this technique with either your personal Sun or Moon angel. When you have acquired a proficiency based on experience, you can use it to commune with other members of the angelic hosts and, in time, even with the Lords of Flame, the great archangels themselves. It is wise to do this exercise in sacred space; although later, it can be performed outside of warded space with angels with whom you have previously united.

Having chosen the angel with whom you wish to join, study what you know about that bright spirit: the things attributed to it,

and the colors and symbols that relate to its function and rulership in the celestial ranks. Make quite sure you will be undisturbed. Establish a gentle and rhythmic breath cycle. Accept all extraneous noises; offer them no resistance; allow them free passage through you, and you will find that they cease to have any power to distract you. Become aware of the golden flame within your heart-center, thus centering yourself.

Next, shift your awareness to the crown-center, a sphere of white brilliance situated some six to twelve inches above the top of your skull. This center is your essential Self, which is in perfect at-one-ment with the Absolute. Proverbs is speaking of this crown-center when it says: "The spirit of man is the candle of the Lord" (Proverbs 20:27), and again "His candle shined upon my head, and by His light I walked through the darkness" (Job 29:3).

If you know the "call sign" of the angel, build it up in your imagination, in the appropriate color, until it takes on a peculiarly "independent" quality in your consciousness. If the "call sign" is unknown to you—seeking to learn the sigil of a particular angel is one reason for using this technique—then go on to the next step. Gently repeat the angel's name over and over, letting it become a mantra, a pure sonic vibration. Allow the sacred name of the angel to resonate through your body and aura, pitching them to the angel's frequency. Essentially, you are becoming a tuning fork that resonates to the same note as the angel. When you feel yourself entering into an altered state of awareness, gently diminish the volume of your chant, and cease repetition.

You will feel a presence formulating behind you. Open the imaginative vision of your spirit-sight (it is one of the oddities of spirit-sight that with it you can see behind you as clearly as in front of you). The angel will probably appear at first as a "column" of vibrant force, a living "pillar" of iridescent light, shining brilliantly, but not exclusively, in its major colors. After a little while, the angel will take on a more anthropomorphic form, with bright aura-wings

and exceedingly beautiful. At first the angel will delicately reach out and gently enfold you in its aura. This tends to cause an invigorating sensation, once described as "champagne in the blood." In fact, your body rate, heartbeat, and respiration may increase a little. This is quite normal, and the body soon adjusts. If it does not, then gently terminate the exercise at once.

You will feel the gentle, probing mind-touch of the angelic as it seeks your permission, your cooperation, to meld together. Unlike God-forms, which are creations of the created, angels are very considerate of their human "hosts" and consequently tend to veil, to tone down, their energies so as not to "sing" us. Do not mistake this consideration on the part of the angels as indicative of them being less powerful than God-forms. That is far from the case. Indeed, only the *truly* strong are gentle. If, for whatever reason, you decide to refuse, the angel will withdraw. If you give assent, the angel will then move forward to overshadow you completely.

The experience of entering into an angel's "body" is highly subjective and, to the inexperienced, slightly disorientating. It is like being enfolded by living light that is ensouled by a consciousness that is *super*-conscious by human standards. The physical faculties become quiescent, but the psychic faculties are awakened and expanded. To help stabilize what is, after all, an awesome melding, renew your focus upon your crown-center, gradually letting it merge or coincide with the *heart*-center of the angel. This will make the mind-touch and telepathic rapport clearer.

Open your mind to that of the angel. At first you may find your emotions surge to an almost bliss-like state; but if you retain focus upon the crown-center the emotional response will be manageable. With angels, communication rarely takes place by language or in words. Angels communicate by emotion and image. The angel will give pictures to your mind. These often pass in very rapid succession; and only practice will familiarize you with the speed of angelic vibration.

Once a familiarity has been built between you and an individual angel, you can receive information from the angel regarding its function and work. However, it is vital that you remember that an angel knows next to nothing outside of its own area of activity. The archangels do not have this restriction because of their greater cosmic function; but even they have limitations. Perhaps of all the archangels, Gabriel is the best "teacher," inasmuch as he is the Annunciator, the Bringer of Spiritual Wisdom, and has oversight of all souls incarnate and disembodied. For this reason, Gabriel's sacred magics are taught first in this book.

It is important that you do not overextend yourself. Initially, it is enough to commune for no longer than five minutes. Angelic consciousness, being more rapid than human, makes it difficult to sustain, and to remember details of, the communication. Short and frequent sessions are much better than a single, long sitting. To bring the "communion" to an end, first thank the angel and begin to withdraw from the miniature sun that is the angel's heart-center. The angel will understand and begin to move away from the vehicle-melding, until it stands behind you again. The angel will now withdraw its aura from overshadowing you, so that you are both fully separate again. But you will see that a tiny point of light, like a glistening dewdrop, remains in your aura. This will remain, and whenever you turn your mind to the angel, even in casual thought, it will flare like a beacon and attract the angel's attention. This aura "star" will also facilitate future communication between you and the angel. It is very important that you now reestablish your identity by repeating your name a few times.

Before your new "friend" departs, there is no greater gift you can give than to invoke the benediction of The Most Holy One upon the angel using the traditional formula:

**Holy angel {Name}, who hast taken up thine  
abode with me in time and space, I thank thee**

**for this gift. Return to your own realm with my love. May the blessing of Eheieh [pronounced Eh-yeh] be upon thee, to the degree to which thou canst receive it. Angel of Light, in The One's Name I bid thee honor and farewell.**

The exercise should be followed by a warm drink and a little food to help close down psychically.

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## Conclusion



*Speak of The Qabalah and the Angels draw nigh.*

**A**ngels are emotional beings. Dwelling as they do in the astral plane, their very substance and form resonates to the same energy that humans use when experiencing emotion. As mentioned before, angels do not have the same emotional range as humans; the lower emotions of hate, greed, jealousy, fear, and depression are outside of angelic experience. However, the higher notes of the emotional range of humanity—love, joy, trust, selflessness—are experienced by the angels. If this were not the case, there could be no communication between our two orders of creation. But the angelic range of emotions extends upward, beyond the range experienced by most of us. Those sublime emotions experienced by mystics and sages down through the ages, as a result of their deeper communion with The



One, are within the natural angelic range. The *samadhi* of the yogi, Teresa of Avila's divine ecstasy, the God-intoxication of the contemplative—these are all shared by the angels.

Angels are essential beings of pure energy, and there is ultimately only one Source of all energy. Angels are "transformers" that step down the omnipotence, that we might learn from it and grow toward it. Only those humans in the vanguard of our evolution—the Holy Assembly, the Communion of Saints—have transcended even the angels and become the "Friends of God." Although no angel has ever achieved such a degree of intimacy with The One, *perhaps*—as the angels taught us in the infancy of our species—we in humanity's maturation will lead the angels into the secret place of the Most High.

Humans affect, for good or ill, everything with which we come into contact. Every level of our planet has been explored, examined, touched. The depths of the Earth have been mined; the summits of the highest mountains have been stood upon; submarines have swum deeper and longer than any whale; human-fashioned "metal birds" carry thousands through the clouds daily; and men have walked upon the surface of the Moon. The human eye has beheld the "invisible" microscopic level, the intimate workings of physical bodies, the oceanic chasms, the planets of our solar system, and star galaxies far beyond our own. We change everything we touch, whether we mean to or not. We affect the four elements, bringing them into new combinations and new relationships. Plants and animals are changed by our husbandry or exterminated by our persecution. As individuals and as a species, we humans are catalysts; we initiate change, stimulate adaptation, and provoke transformation. The imprint of our thoughts and our feelings saturates and imbues everything around us.

This is also true of the invisible realms. Elementals, faeries, and elves have all been affected by humanity's presence; and so also has the angelic kingdom. We have seen how, although unseen by many, the angelic ministry has adapted with us. They were with us as

nature gods and clan totems; they have taught our wise ones: they have been instrumental in healing our sick and attending our dying. They bless our cities, brood over our hospitals, guard our holy places, and pray with us. They seek ever to inspire the nations in the ways of The One. And they selflessly assist awakened souls in their ascent through the planes to receive directly the light from Above.

Those people for whom knowledge of the angelic ministry is no longer based on faith, but on their own experience of the angels—practitioners of this sacred magic and individuals following various other traditions—are often faced with a problem. The problem is one of “gratitude.” Humans have a need to give delight to others. And when a being has been instrumental in bringing assistance and marvelous blessings into your life, it is very natural to want to say more than “thank you.” But what can you give a noncorporeal being?

## Giftng

WE CAN “GIFT” AN ANGEL BY ENRICHING it with experiences it has never known. We can give an angel a “thank-you” gift by sharing. Recall a past experience in your life, one of sheer beauty which filled the cup of your soul. Make sure it is a positive experience, containing no negativity, like the relief from fear at someone dear to you recovering from an illness. It might be the memory of your first kiss; the sight of a dawn over a mountain lake; the pleasure of being reunited with an old friend; the first time you heard Rachmaninov’s *Second Piano Concerto* or held a newborn baby. The memory will, of course, be different for different people; that’s the fun of being human. Do not worry that you will lose the memory by giving it to an angel. You won’t; but you will gain the joy of sharing it.

Having selected the memory, relive it in your mind. Build it up, recall the details and sensations; recapture the moment and dream it

awake. Now by a gentle act of will, shift to the next level, the astral level of the psyche. In the hands of the vehicle you now wear, you will see a glittering geometric shape. It is usually multifaceted, and glows with tender colors—no two are ever the same. This is how your memory appears when translated to this level of existence.

Now send out a call to the angel you wish to gift. Having already worked with this being, the response will be rapid. When the angelic has appeared, inform it by mind-touch that you wish to give it the present in your hands as a love-gift of gratitude. Be not too surprised if the angel's own auric colors change and ripple in appearance—this is the inner plane entity's display of pleasure. It is still very rare for an embodied human spirit to gift an angelic spirit.

When the angel has accepted your gift, it will draw the geometric shape into its being. The resulting "fireworks" you will then see in the angel's aura are its assimilation of the gift—a starburst of pure, unalloyed delight. The vicarious joy you will empathically experience is the result of a sharing between two lines of evolution, united for an eternal moment outside of time.

## Metatron

IN THE BOOK OF GENESIS THERE IS BRIEF mention of a human called Enoch (whose name means "Initiated"), who "walked with God, and was not." The Qabalah teaches that Enoch—the first fully enlightened human being—was physically transported into the worlds Above, as others have been since. Having ascended in body, soul, and spirit, Enoch entered the presence of the Divine and there, the supernal fire filling every atom of his being, Enoch was transfigured into the Archangel Metatron.

The Archangel Metatron, Prince of the Countenances, is the chief of *all* the angels. He is titled "Master of the Wings" and "The Lesser Yahveh," because it is said that none but the archangels of the

Presence can distinguish between Metatron and The One. Archangel Metatron, standing at the head of the celestial hosts, oversees all creation, and human evolution in particular. His title of "The Lesser Yahveh" indicates that he is a completed microcosm reflecting The One face to face. Metatron is a perfect human and the greatest of the archangels.

The Archangel Metatron is the "template," the proto-type of humanity. All humans are destined to become fully realized beings. Only God and human beings have the ability to consciously experience the mineral, vegetable, and animal kingdoms, the worlds visible and invisible, and the angelic levels. When humans have learned all that embodiment can teach, have developed souls that are unspotted mirrors for the light and have united with their eternal spirit, they are ready to transcend creation and even the celestials themselves. This is *The Day of Be With Us*, when the sons and daughters of God return to the Source that is also the Goal, bearing the rich harvest of their many lives. As Paul said (in Hebrews 1:5), "unto which of the angels said he, 'Thou art My Son, this day have I begotten Thee'."

It was to help us achieve this, our destiny, that the teaching angels of humanity shared their sacred magic with our ancestors. It was to help us achieve our destiny that the initiated down the millennia carefully preserved this sacred magic, which has now come into your hands.

It is my sincere hope that this book may somewhat hasten the time when you come to stand in the presence of the Most Holy One—before the light of Whose glory even the angels veil their faces.

---

EXERCISE 8

## Temple of the Heart



*The Lord is in His holy temple—let all the worlds  
fall silent before Him.<sup>1</sup>*

Every living being is male, female, and divine. This exercise is to help you center yourself and begin building your own relationship, your intimate courtship, with the Loving Eternal One. Using symbolic forms, it enables you to access your deepest identity: the God-Within.

Ensure that you will be undisturbed. Sit comfortably, but not so comfortably that you become sleepy: spine erect, legs uncrossed, and hands resting on your thighs. Close your eyes. Breathe deeply, rhythmically, and without strain. Establish the pattern of breath until it becomes habitual. Allow your consciousness to rest in the warm, nurturing darkness. No cares, no fears, just pure beingness. Now

---

1. From a ritual of opening.

mentally build up the call sign of your Moon angel; build it in silver light until it gently glows. As you do so, you will feel a gentle weight upon your left shoulder, indicating that the Moon angel has come. Welcome the angel with words like:

**"[Name], my holy Moon angel, in The One's Name, honor and greeting."**

Allow the angel's aura to gently enfold you.

In golden light, mentally build the call sign of your Sun angel. As it begins to gleam, you will feel a gentle weight upon your right shoulder indicating that your call has been heard. Again give welcome:

**"[Name], my holy Sun angel, in The One's Name, honor and greeting."**

Sense the angel's aura encompassing you. You are now bathed in silver and gold; the male and female energies in you are thus awakened, harmonized, and vibrant.

The Sun and Moon angels move forward, take you by the hands, and lift you up. Before you floats a great, red rosebud; as you watch, the petals of the ruby rose begin to unfold, revealing in its center a dimension, a chamber of soft radiance, that emanates profound peace. The angels guide you into this place of holiness, and you step through into the Temple of the Heart.

Within stands the Altar of Redemption, formed of white marble, draped with a golden cloth, upon which stands a shining chalice. The chalice is simple in design, beautiful in its purity, and glows with an inner light like a lamp. Allow the stillness of this place to fill you, to permeate your being. Allow the power of peace that flows from the Cup of Cups to fill the empty places in your self. Allow the influence to transmute all your habitual thought-patterns, all your

emotional responses, into things of beauty, hope, and trust, into creations touched with wonder. Here is your heritage as a child of The One; forever loved, forever protected, and forever guided every step of the way.

Standing beyond the altar you may see your inner Teacher or your Higher Self. Lift up the chalice—symbol of the eternal union that exists between Creator and Creation. Take the Grail and drink deeply, to the refreshment of your soul.

At the bottom of the chalice is a faceted jewel. Its light is glorious, a rainbow spectrum that enchants and delights. But do not allow the jewel to glamorize you; persist, see through it. The jewel vanishes and in the darkness of the cup's bowl is the unflickering golden flame—that is God.

### **Be still and know that I AM God.<sup>2</sup>**

When your communion with The One is over, place the grail upon the altar. The awaiting angels flank you and draw you back from the Temple of the Heart. The petals of the ruby rose enfold once more, veiling the Immanence. Draw back into awareness of your physical body. Gently open your eyes, becoming aware of your identity within the physical aspect of reality.



YOU MAY USE THIS EXERCISE whenever you have need. Whenever the stresses of outer life seem too much to be borne, go to the inner temple and drink of the Presence that eternally creates and sustains the universe. When you feel burdened beyond your strength, follow

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2. Psalms 46:10.

the advice of the Psalmist and "cast thy burden upon Jehovah, He will sustain thee."<sup>3</sup> When healing is needed for yourself or for others, take that intention with you into the Temple of the Heart and surrender it unreservedly to the Limitless Light.

Enter, too, to give thanks for all the wonderful blessings of your life. Enter this central stillness in attentive receptivity and you shall hear the still, small Voice; and It shall teach you more than all the books in the world. Here is Omniscience, if you will but listen. Enter and abide in the presence of the Most Loving One.

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3. Psalms 55:22.



## The Angelic Scripts



**T**here are two scripts that are used throughout *The Sacred Magic of Angels*. They are the *Theban Script* and the *Passing of the River Script*. The scripts are symbolic. A symbol is a shadow cast by an inner reality. These scripts, or alphabets, are not languages, but symbols used to transliterate the alphabet of the practitioner's own language. For example, the proper noun "David" is written with the symbols in the angelic scripts that correspond to *D, A, V, I, D*. These sacred scripts have been used for centuries to invoke the angels of light and so have a deep resonance with the angelic kingdom. Also, the scripts "fuel" the petitions written with them. By requiring added concentration, they imbue the petition with intense mental energy.

Table 1. The Theban Script.

ROMAN ALPHABET	THEBAN SCRIPT	ROMAN ALPHABET	THEBAN SCRIPT
A	𐍚	N	𐍎
B	𐍑	O	𐍏
C	𐍒	P	𐍐
D	𐍓	Q	𐍑
E	𐍔	R	𐍒
F	𐍕	S	𐍓
G	𐍖	T	𐍔
H	𐍗	U	NOT USED
I	𐍘	V	𐍕
J	NOT USED	W	NOT USED
K	𐍙	X	𐍖
L	𐍚	Y	𐍗
M	𐍛	Z	𐍘

## The Theban Script

THIS MAGICAL SCRIPT IS NAMED after Honorius of Thebes, and is also sometimes called the *Honorian Script* (see Table I on page 184). This script is strongly related to the Moon and to lunar energies; it affects the etheric and lower astral levels. It resonates strongly with the Invoking Tablet of the Moon. The table shows the alphabet of the Theban Script equated to the English alphabet. As in many ancient scripts, there are no equivalents for the modern letters J, U, and W. In these cases, the Theban symbol for I is substituted for the letter J; the Theban symbol for V is also used for the English U and is written *twice* to represent our letter W.

## The Passing of the River Script

THE NAME OF THIS SCRIPT IS DERIVED from the account in Genesis of the four rivers—Pison, Euphrates, Gihon, and Hiddekel—which flowed through the Garden of Eden. These rivers flowed from the Tree of Life to the cardinal points of the compass; since "Eden" means "Time," the rivers flowing to the four directions probably refer to "Space" and its definition. This script is also known as the *Talismanic Script of Solomon the King*.

This script embodies a potent magic in its own right, and is based upon the universal law of vibration (see Table 2 on page 186). Properly used, it creates a vortex of energy, whirling from the mental level, through the astral and etheric levels, into the physical. When writing it, you should actually speak the words being spelled out as you draw them, thus giving breath—the Sacred Wind of Life—to the symbols being drawn. This action impregnates the symbols of the script by uniting the levels and causing an outpouring of energy from the mental, through to the physical levels of being. A

Table 2. *The Passing of the River Script.*

A	Broad sounding as in AY		N	/ = en	
B	/ = Be or Bee		Sh	as in show = Sh	
G	Hard sounding as in Get		O	as in cold. = O and Oh	
D	/ = De or Dee		P	/ = Pe or Pea	
E	as in where. E or Er		J	All J's and Y's Soft sound as in Ye	
V	Use 2 V's for W; also U and Sound of OO		Q	or Qu = Ku or Queue	
Z	/ = Zee		R	/ = Ar or R	
H	Hard as in His		K	Hard sound as in Cat	
Th	as in there = Th		L	/ = El	
I	All I's and Ee. Sound of ee		S	/ S as in Stay	
M	/ = em		T	/ Te or Tea	

similar discipline is required of monks and nuns when reciting the daily Divine Office alone (not collectively *in choir*); they speak the prayers "on the breath," moving their lips to form the words inaudibly. Thus, the liturgical words are no longer of the mental level alone, but are made manifest through the physical expression of speech. The Word is manifested in Earth.

The *Passing of the River Script* is not used as a straightforward transliteration, as is the *Theban Script*. It is used phonetically,

("cough" would be spelt "kof"). Table 2 shows that certain symbols of the script have a sound value, as well as being attributed to a letter. For example, the symbol for the letter B, also has the value of the sound "bee." Diligence and ingenuity are required to use this script, but the results more than compensate for the effort involved.

$$F = PH$$

## The Cycles of Heaven



**T**able 3 (page 190) shows the correspondences of the Teaching Angels of Humanity. It provides the angel's name, the day of the week for invoking the angel, the colors that resonate to the angel's vibration, the number of days in which the angel's omens will occur if consent is given from Above, and the time-orbit—the length of time in which the angel will bring about the results.

The Angel Samael usually works quickly; he often destroys old patterns, removing dead wood to make room for the manifestation of new circumstances. Sometimes his blessings come in disguise (change can often seem daunting), but he will not keep the petitioner waiting for long.

Table 3. Correspondences of the Teaching Angels.

ANGEL	DAY	COLORS	OMENS	ORBIT
Michael	Sunday	gold and orange	7 days	1 year
Gabriel	Monday, New and Full Moon	silver, dark blue, and pale green	28 days	3, 9, or 12 months
Samael	Tuesday	scarlet, red, and orange	7 days	usually works quickly
Raphael	Wednesday	yellow and black	7 days	very fast
Sachiel	Thursday	purple and lavender	7 days	anytime
Asariel	Thursday	greens	not invoked directly	not invoked directly
Haniel	Friday	pink and pale blue	28 days	6 months
Cassiel	Saturday	dark blues and dark greens	3 months	4 years
Uriel	Saturday	electric blue and rainbow	14 days	suddenly

The Angel Sachiel of Jupiter may bring his results at any time. He is a benevolent angel who takes the first opportunity to bring about results. Joyful surprises often attend the results of his magics.

The Archangel Uriel expresses his results in peculiar or unique ways; electrical equipment and lightbulbs are often affected by his manifestations. His results may arrive when least expected.

The results of magics in which the Archangel Raphael has been invoked are rapid—Raphael brings his results at the earliest opportunity—however, sometimes they just arrive and you have to sort them into some sense of order or procedure. Letters, advertisements, or documents usually have a critical role in Raphael's granting of petitions. If, after having invoked the Archangel Raphael, something in a newspaper or magazine attracts your attention, follow it up.



## Gods and Angels



**B**efore the coming of the monotheistic religions of Judaism, Christianity, and Islam, the beings now referred to as angels were known as “gods.” For many people nowadays, their spiritual path seems to lie in working with these ancient pantheons—The One adored through the Many—and this is as valid a path of unfoldment for them as are the other paths of the spirit walked by their brothers and sisters who worship The One alone and perceive the ministering spirits under the name of “angels.”

The initiates of the Western Esoteric Tradition make their dedication to The Most Holy One. Yet the gods of the ancient mystery pantheons are still invoked, for they are powerful archetypes in the collective unconscious. The forms of the gods are deeply embedded

Table 4. *Teaching Angels in the Ancient Tradition.*

ANGEL	EGYPTIAN	GREEK	CELTIC
Michael	Ra	Helios Apollo	Lugh Nuada
Gabriel	Isis Khonsu	Selene Artemis	Arianrhod
Samael	Horus	Ares Athene	Morrigan
Raphael	Thoth	Hermes	Gwydion
Sachiel	Sobek	Jupiter	Math Dagda
Asariel	Nun Hapi	Poseidon	Manannan
Haniel	Min Hathor	Pan Aphrodite	Rhiannon
Cassiel	Osiris	Kronos	Ceridwen
Uriel	Set	Uranos	Taliesin

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in the archaic levels of humanity's memory. They are potent images which, when used with knowledge, enable us to access transpersonal and even cosmic aspects of the Divine.

Table 4 (page 194) identifies the Teaching Angels of Humanity and their correspondences with the God-forms of the major esoteric streams in the Western Mystery Tradition.

## The Hierarchies of Light



**T**here are ten hierarchies of celestial beings. These correspond to the ten Sephiroth on the Holy Tree of Life. Each one of the ten divine names is also a title set over a hierarchy of light. They are as follows:

**The Hierarchy of Eheieh:** the Archie, the Primal Initiators of Creation. Each archon is depicted in sacred art as the four holy creatures: the eagle, the winged lion, the winged bull, and the winged human. They are the messengers of the Primal Will to Good, which eternally creates and sustains the universe.

**The Hierarchy of Tetragrammaton:** the Auphanim of Chokmah. These are the great ones whose "bodies" are indicated by

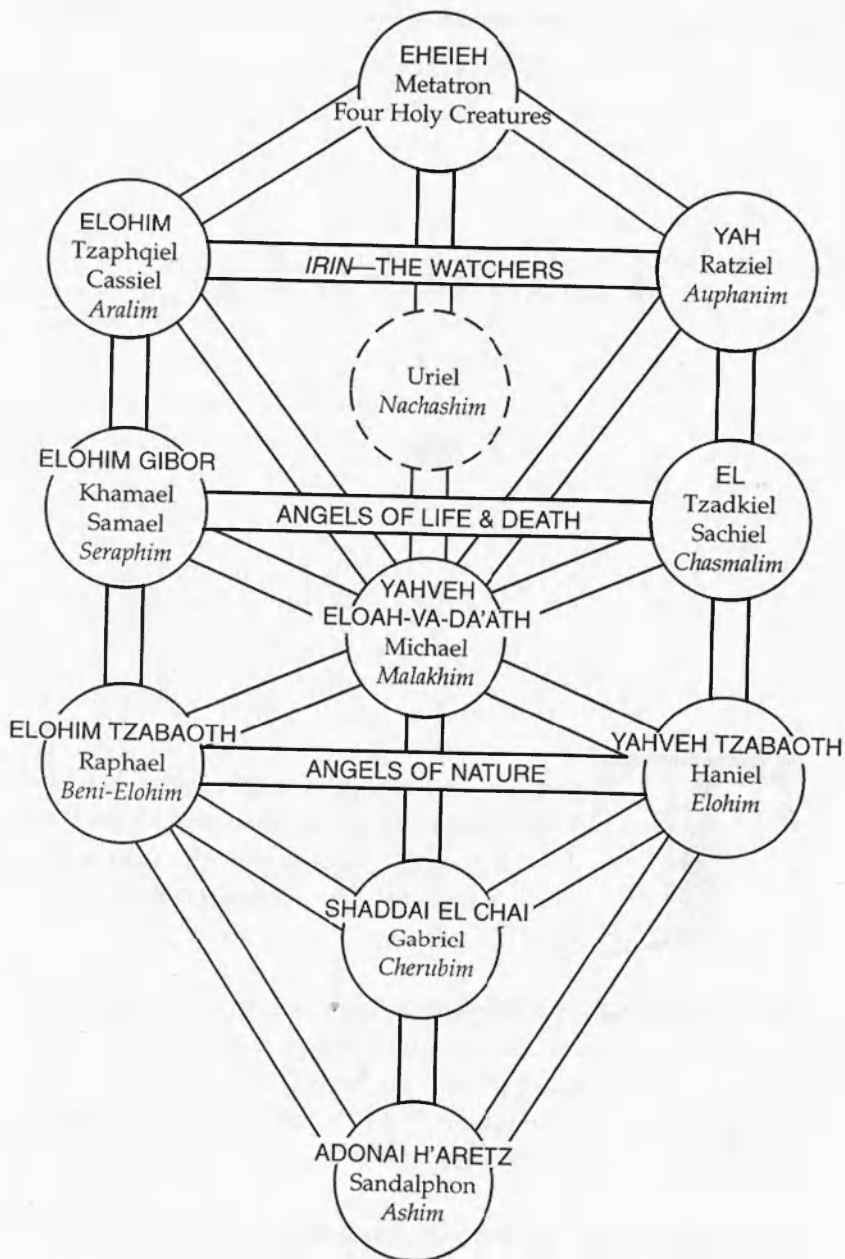


Figure 22. The Celestials Upon the Tree of Life.

the movements of the stars. They are the originators of the influences that flow through the constellations of the zodiac. They are the Star Lords.

**The Hierarchy of Elohim:** the beings of Binah, named the Aralim. They are the builders of force-ensouled form. All forms in creation are the product of the Elohim. Aralim means "the thrones." Every truly consecrated altar of the Mysteries is set apart as a throne of The One. Consequently such an altar is overshadowed by one of the Aralim. Binah is also the sphere of the Supernal Shekinah—the "Pillar of Fire" resting upon the altar, it descends from above and rises from below, thus uniting the worlds.

**The Hierarchy of El:** the Chasmalim of Chesed. Among the Brilliant Ones are those lords of compassion—called, in the East, the *Bodhisattvas*—who have chosen not to enter into the great rest of the Absolute until all evolving life has been freed from the need for death and rebirth.

**The Hierarchy of Elohim-Gibor:** the Seraphim, the warrior angels who are charged with keeping evil within its appointed bounds. To this hierarchy also belong the Geburahim (sometimes called the Occult Police), whose role is to monitor black magic and corruption in esoteric groups, and to bring it to an end when the decree is given from Above. Their power is that of the fire of purification.

**The Hierarchy of Yahveh-Eloah-va-Da'ath:** are entities of solar consciousness. These range from the solar Logoi—those beings whose physical garments are suns—to the Christ force, itself, which may be expressed as the universal tendency to at-one-ment with the Divine Will. This redemptive tendency is inherent in all beings and all situations.

**The Hierarchy of Yahveh-Tzabaoth:** those beings who perform the work of the devas of nature, throughout all creation.

**The Hierarchy of Elohim-Tzabaoth:** angels who work principally in the education of consciousness. As revelations are given from planes above, so this hierarchy works to assist evolving units of consciousness to form new concepts and ideas that express them. Their work is to translate abstract mentality into concrete mentality.

**The Hierarchy of Shaddai-El-Chai:** those angels and other beings who hold responsibility for embodiment of spirit. The work of these “builders” is the formation of etheric and physical bodies for incarnate life.

**The Hierarchy of Adonai-Malekh:** the evolving hierarchy of humanity. The tenth hierarchy is destined to be humanity. At the moment a small percentage of men and women comprise a group that bears various names in different spiritual traditions: the Spiritual Israel, the Great White Lodge, the Company of Just Ones Made Perfect, the College of the Holy Spirit, the Withdrawn Order. Yet the numbers of this august body grow from generation to generation, and from age to age. They serve as mediators between corporate humanity and the other nine hierarchies of light. It is from these men and women—who have attained—that all true mystery schools receive both their teachings and the vitality for their work. When humanity as a whole has achieved its God-given destiny, it will comprise that which is symbolized by the winged human, the fourth archon of the crown, and the whole human life wave will have become the tenth hierarchy, the hierarchy of Adonai-Malekh.

Because of the faculty of free-will, only humanity can choose to love, serve, and unite with The One. When this happens, the Creator—as the Qabalah says—will be restored to His throne, which is the human heart. And God shall be all in all.

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